

AN 4152 cc 26
ENCOURAGEMENT

Early to

Seek the Lord:

And be Faithful to Him:

I N

An Account of the LIFE and
Services of that Ancient Ser-
vant of God,

Mary Boone No[#] 27. 1789

THOMAS THOMPSON.

ii Chron. 17. 6. *His Heart was lifted up (or encour-
aged) in the ways of the Lord.*

Pfal. 71. 17, 18. *O God, thou hast taught me from
my youth: and hitherto have I declared thy won-
drous works, &c.*

L O N D O N:

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Jos^a Boone

1787



The TESTIMONY
OF
FRIENDS

Of *Kelk* Monthly-Meeting, Con-
cerning our Ancient and Well-
beloved Friend. *Tho. Thompson*.

IN the Early Breakings forth and Manifesta-
tion of the Truth in our Day, the Lord
raised up our Ancient and well-beloved Friend
Thomas Thompson, to bear Testimony there-
unto; and tho' his Gift in the Ministry for
several Years was not large, yet by his Suffer-
ings for, and on the behalf of his Testimony to
the Truth, he manifested his Love and Zeal for
the Prosperity thereof: And, after he had Suf-
fered many Years Imprisonment for the Testi-
mony of a good Conscience, his Gift in the
Ministry was greatly enlarged; and when at
Liberty, he Travelled much in the Service of
Truth, both in this Nation, and also in the
Nation of Scotland: And we have good cause

A Testimony of Friends, &c.

to believe that the Lord made his Service Abroad Successful, and a Comfort to many poor Souls, who were seeking the way to Sion, because of the good effect his Labour of Love in the Gospel of Christ had amongst us, when about Home. For he was a very Serviceable Man in the Truth, wherein he Laboured much in these Eastern Parts of Yorkshire, for the Convincing, Settling, Comforting and Edifying many in the Truth, and true Faith of Jesus Christ. His Testimony was Plain, but Sound and Convincing, very Intelligible, and easie to be understood by all sorts of People, which rendered his Service more acceptable to many; he had a good Delivery, free from all sorts of Tones, and Affectation of Speech, being only desirous to reach the solid witness in People, for which he often Laboured hard, and the Lord blessed him in his Labour, and often eminently attended him in his Ministry with his Divine Power; whereby the Hearts of many were reached, and the Heritage of God watered, by the Divine Showers, which thro' him, as an Instrument in the Hand of the Lord, fell upon them: Oh! the bedewing Seasons that we have enjoyed with this our Friend, many times to our mutual Joy and Refreshment in the Truth, have an impression upon our Spirits at this time, which makes us say, our Loss of him is great; but we are well satisfied, 'tis his Eternal Gain; and therefore dare not murmur, knowing

A Testimony of Friends, &c.

knowing that, precious in the Eyes of the Lord is the death of his Saints, whom he hath fitted for himself, as we verily believe he had this our Friend, of whom we are speaking, and with whom we had great Unity of Spirit, while living, and being dead, yet speaketh. For he was a Man of an Innocent Life, and Lamb-like Behaviour; careful indeed to preach Righteousness in his Conversation, it being coupled with the Fear of the Lord, in whose Power and Wisdom he was concerned to stand against Loseness, as well as to encourage Vertue; being one of a Sound Judgment, and furnished with a Good Understanding in the things of God. He Laboured much, especially in his latter Years, for the promoting of Order and Discipline in the Church and Churches of Christ, in a Gospel-Spirit; for he was a peaceable Man, ready to lend an helping Hand to the Weak, and to encourage both Male and Female in the Work and Service of the Lord; not overlooking the Poor and Exercised, nor yet winking at Iniquity in any; but Laboured faithfully for the Prosperity of Truth, and good of all that made Profession thereof. Exemplary he was in the Course and Conduct of his Life; Meek, Gentle, and Courteous in his Behaviour to all Men; a great Lover of Peace, Concord and Unity, which he Laboured much to Promote among us. He was well Beloved and Esteemed by Friends in these Parts, for indeed he was Love-

A Testimony of Friends, &c.

worthy; being a Pattern of Humility and Self-denial; and when about home, often concerned to appoint Meetings among the World's People, where there had been few or none before: The Lord gave him great place among them, so that many did not only come to Meetings, but were brought to speak well of Truth and Friends, some of whom had before been altogether Strangers to our Principles, and others Enemies to the Truth. Well, he is gone; and, we doubt not, is at Rest with and in the Lord, who raised him up, and made him of Service to many of us; serviceable he was in the Church of Christ many ways; oh! the tender Care he had of the Young, and Travail for their Growth and Settlement in the Truth! He was indeed a nursing Father among and to many of us; the Lord, if he see meet, raise up many more such faithful Labourers, and send them into his Vineyard, as this our dear deceased Friend was, whose Memorial to the Righteous, is as precious Odours that give a pleasant Smell; because he lived and died in the Lord, and rests from his Labours, and his Works follow him; blessed shall all those be, who, like him, work the Work of their Day, fight the good Fight of Faith, and hold out to the End, as he hath done; and that it may be so with us, and all God's People every where, is the Fervent Desire and
Brea-

A Testimony of Friends, &c.

Breathing of our Souls to the Lord our God, whose Good Presence we have felt in the Discharge of what hath, for some time, been upon our Spirits concerning our Friend.

Signed by us, at our Monthly-Meeting held at *Kelk*, the 5th of the 10th Month, 1705.

Charles Cannabie
Silvester Sterman
Henry Leavitt
James Rich
Robert Turner
Jeremiah Towse
John Bealbie
Thomas Langdale
Richard Parrot
John Nurrabell

David Millner
Francis Fisher
Rich. Hardcastle, Jun.
Thomas Fisher
John Farratt
Mathew Fenby
John Tindle
Nicholas Turner
Benjamin Barron

Josiah Langdale's Testimony, concerning Tho. Thomson the Elder.

HE was one that I dearly loved in the Lord, the Remembrance of him comforts my Soul, for he was endued with an excellent Spirit, for God had gifted him above many of his Brethren; so that I can say in Truth, with many more, he was a Man of God, and sought the good of the Children of Men; and indeed his Labours of Love was successful, for he was an Instrument for the turning of several to Righteousness; others he built up in the most Holy Faith: The Care that was upon his Soul for those that had received the Truth, was not small: I am satisfied that such might be preserved from the Evils that is in the World, and also that they might grow in the Life of Righteousness; for he was a good Example unto them, and might say to the young Men among us, Follow me, as I follow the Lord Jesus Christ.— One thing more I cannot well omit, concerning his Tenderness and fatherly Care over those that the Lord had nearly concerned in a Testimony for his Name and Truth; for indeed, God by the Spirit of his Son wrought mightily within our Monthly-Meeting, so that one time about Twelve and upwards had their Mouths opened, to declare the Goodness of the Lord, and of his Dealings with their Immortal Souls; most of them are alive, and keeps their places in the Lord, others died well, and is at Rest from all their Trou-
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bles.

bles. These tender Plants that I have spoken of, this good Man did watch over, lest the Enemy should ensnare and draw them from the Foundation of the true Ministry: Good Advice and Counsel he often dropped amongst us, which tended to drive us home to the Root of Life, that we might know it to bear us, and feel our abiding in it, that if any did speak in our Meetings, they might speak as the Oracle of God. I am sure his Love was unto us, and he manifested it in an abundant manner; for he seldom went forth in the Work of the Gospel, but he had one or more of these young Ones with him. And it may be said of this Holy Man, that he was a Nursing-Father indeed, one that traveled for the Welfare of *Jerusalem's* Children, and God blessed the Labours of his Soul, and he was comforted in them, and did rejoyce in beholding the Prosperity of God's Blessed Truth.— He was well known in his own Country, to be a Man fearing God, and a Lover of Peace and Righteousness, and fought the same with all his Strength, until God was pleased to take him out of this troublesome World. And tho' he be removed from us that was intimate and free with him, and had the Benefit of his good Company; yet the Life, Power and Spirit that was upon him, is with us, and we have Fellowship with his Spirit that is at Rest in its own Being with God: Oh! what shall we say? the Loss of such Men is great: Yet we must acknowledge, it is their Eternal Gain. This we will conclude, that God the Father of all our Spiritual Blessings is able to raise up others to feed his People, and to watch over them,

them, as this good Man did that I am writing of; many are alive, that well remembers, how often he was filled with the Love of God, as a Cloud that is full of Rain, and he freely let it drop upon us in our Meetings. This great Blessing we often did partake of, as the Churches of Christ Jesus did. In his Travels and Labours abroad in this Nation, and in the Nation of *Scotland*, for the latter part of his days, he spent them in the Service of the Lord, who Crowned him with Glory and Honour; for we esteemed him an Elder, and he was so indeed; for God had established his Goings, and had set him in a sure Place; for I heard him say some time before his Death, when he was very weak of Body, being asked by me how it was with him relating to his Inward State, he said, *That the Prince of this World came and laid Temptations before him, but his Answer was, That the Enemy did not prevail.* And he further spake and said, in a feeling of the Lord's Power and heavenly Goodness unto his Soul, *The Seed of God lives and reigns over all.* So as he lived a Holy and a Righteous Life, by the Holy Spirit that fitted him to preach the Gospel of Glad Tidings and Faith in our Lord Jesus Christ; in the same he died, and is at Rest amongst the Called, Faithful and Chosen.

The 15th of the 5th
Month, 1706.

J. L.

Thomas Thomson's *Testimony con-
cerning his Father.*

HE was a Man of an Innocent and Blameless Conversation, and suffered many Years Imprisonment for the Sake of the Blessed Testimony God had given to him to bear; and he who did not only call him to believe, but suffer for his Name, bore up his Spirit, and carried him through his Sufferings in much Patience and Meekness: His Care and Concern was great for me, that I might fear the Lord, and walk in the Way of his Truth: When but young in Years, I often perceived an Exercise and Travel was upon his Spirit for my Welfare; and tho' he was a very tender affectionate Man, and would sometimes be very free and open towards me; yet not so as thereby to lessen his Authority, but kept me in that Subjection, as he could awe and bring down my Spirit with a Look: I am the more large upon this Particular, because of the Care which I know ought to be upon Friends Minds for the Welfare of their Children in the Truth, which changeth not: It is a pitty that fond Affection should so prevail in many, as to let their Childrens Spirits come over them. Instead of the wrong part being chained and kept down in Children, by the Power and Wisdom of Truth in their Parents, it was my Father's Lot to be a Prisoner for Truth's Sake, when I was young, whereby I had sometimes an opportunity to get into such Company as was hurt-

hurtful; and the Spirit of this World began to enter me in my Father's Absence, which he perceiving, when released from his Imprisonment, was a great Grief and Exercise to his Mind; and when I have seen him troubled, and knew that the Liberty which sometimes I took was the Occasion of his Trouble and Exercise, it struck me to the Heart, and I have been made to say, Why should I grieve so tender a Father, by doing that which will bring Eternal Sorrow and Anguish upon my own Soul? And as it was his Care, as much as in him lay, to restrain me from Evil; so did he labour to strengthen the good Part, and to encourage me in Well-doing; blessed be the Name of the Lord, who made his Labours successful; for I am well assured, that he wrestled with the Most High for a Blessing upon his Offspring, and did prevail. After he was released out of Prison, which was in the Year, 1686. he traveled and laboured much in the work of the Gospel of Christ, both in this Nation, and in the Nation of *Scotland*, to the help and Comfort of many poor distressed mournful Souls; for he was a true Simpathizer with the Exercised and bowed down in Spirit, unto whom his Words dropt many times like Oil, and was sweeter than the Hony-comb. Oh! the pleasant Streams of Divine Life that often flowed through him from the pure Fountain, to the watering of the Heritage of God! After he had wrought through the Rubbish, placed Judgment upon the Transgressor, and warned the Careless and Backsliders to repent; for he was zealous and sharp against Wickedness, but very

loving and tender to the Tender-hearted ; his Testimony was plain, but sound ; not so taking to the affectionate part, or pleasing to such as have Itching Ears, who like the *Athenians* of old, delight to hear, or be telling of new things, and live above the Cross, while they talk of the Crown ; as it was reaching to the true Seed and solid Witness ; for it was his Care not to gove above, or float a top of that which is weighty and solid, but to reach to the pure Life in all, as much as in him lay. After it pleased the Lord to concern me in the same Service and Work of the Ministry, my dear Father was very helpful to me ; and his Care was, that I might grow in the Root of Divine Life, and keep close to the Cross, which keeps down Self, and the Will of Man, that so Truth might have the Preheminence and Rule over all. And I can truly say, the Lord gave Blessing to his Labours ; so that he was not only helpful to me, but many other young Friends in the Ministry in and about our Monthly-Meeting, where his Service was great many ways ; for as he was a Nursing-father to many, so he was zealous for the Promotion of Gospel-order in the Churches of Christ, especially in his latter days ; for as he grew in Years, he grew in Zeal for the Glory of God ; and as his outward Man did weaken, his inward Man grew more strong in the Lord, and in the Power of his Might : So that upon occasion, I once heard him livingly declare, That he could not only say with *Caleb*, *That as his Strength had been in the Lord many Years before, to go out, and come in, so it was that day* ; but he could with Safety say,

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It was increased, and he was at that present time, stronger in the Lord, who strengthened him, than in days past, which mightily tendered and broke my Spirit, with the Spirits of several present at the same time, when he was a Prisoner in *Tork* Castle.

In the Year 1677. he writ something by way of a Friendly Call unto People, to come out of Darknes to the true Light, which he suspended the Publication of; but the Day that he died, he spake to me of it, and desired me to make it publick, with the *Journal of his Travels*. Two *Epistles* he had writ to the Churches, and some *Letters* to particular Persons; which, his *Will*, I have endeavoured to perform. He had many times, when about Home, a Concern upon him, to appoint Meetings in Places where there had been few or none before, that so those who were Strangers to the Principles of Truth, might hear the Sound thereof, and if possible, some be brought home to Christ Jesus, the true Teacher. It was my Lot to be with him at several of these Meetings, unto some of which, several Hundreds of the World's People came, and good Service we had amongst them; some were convinced, others became more moderate to Friends, and had a better Esteem of the Truth than before: He had a suitable Testimony for such People, being Sound and Convincing, Plain and Powerful, without any sort of Tone, distinct in his Delivery, easie to be understood by all sorts of People; Meek, Curteous and Inoffensive in his Behaviour amongst People; not at all given to Lightness in Behaviour, nor yet Morose; but was pre-

served in an even Temper and Frame of Spirit, his unspotted, chaste and innocent Conversation preached where ever he came. I was with him most of the time of his Weakness, being lately returned from visiting Friends in *America*; he kept his Bed but about Five Days; in the time of his Illness he uttered many Heavenly Expressions, especially on the same Day that he died; I shall only mention some of the many that dropt from him that Day, which was the 14th of the 7th Month, 1704. about the 2d or 3d Hour in the Afternoon; in a heavenly melting manner he said, *The Lord is my Portion and the Lot of my Inheritance for ever*: After a little time he said, *I have Peace with God*; and after a considerable Pause, said, *Since the Day that the Word of the Lord came unto me, saying, As thou art converted, strengthen thy Brethren; and if thou love me, feed my Lambs; I have spared no Pains neither in Body nor Spirit, neither am conscious to my self of slipping any Opportunity of being serviceable to Truth and Friends, but have gone through what was before me with all the Selerity possible; and now I feel the Love of God, and the Returns of Peace into my Bosom.* These Words were spoken in so Living a Sense of God's Heavenly Power, that Friends present were wonderfully broken and tendered, there being several in the Room. Another time he said, *The Lord Jesus Christ hath shed his precious Blood for us, and hath laid down his Life, and was made Sin for us, that knew no Sin, that we might be made the Righteousness of God in him: Oh! this is Love indeed!* Again he said, *My Heart is filled with the Love of God; oh! how*
Glor

Glorious and Excellent is the Appearance of God, the Rays of his Glory fills his Tabernacle: And so sang melodiously, saying, Oh! Praises, Praises, High Praises, and Hallelujah to the King of Sion, who reigns gloriously this day. Another time he said to Friends, You are my Witnesses, that I have not withheld from you the Counsel and Mind of God, and have laboured to provoke you to Faithfulness and Diligence in his Service, that so a Crown of Glory you may receive at the hand of the Lord, which is laid up in store for all the Righteous, and my Conscience is clear in God's sight: And being filled with the Power and Love of God, he often praised his Glorious Name; and about the Seventh Hour that Evening, passed away like a Lamb, without so much as a Sigh or Groan. My Soul and Spirit is deeply affected with the Life and Power which did attend him in his Ministry, also upon his Sick-Bed to the last Hour; for I cannot say that ever I knew him more livingly opened in a Meeting, than he was a little before his departure out of this World; the very Voice and Eccho of Truth sounded clearly through him, to the Ravishing of the Souls of them that were in the Room: Well, he is gone to his Rest, out of the Reach of his Persecutors and Adversaries; and tho' my Loss of him be great, as also the Loss of God's Heritage in several Places, I am assured it his Eternal Gain; for he lives in the Heavens, and shines as a bright Star, in that Kingdom that will never end: And though as to the Outward, he be removed from us, yet his Spirit lives among us, and his Memorial is precious to the
Righteous,

Righteous, by whom he is miss'd; for he was a Faithful Elder and Over-seer in the Church of God, a tender Father, a loving Husband good Master; and as he lived, so he died, and laid down his Head in the Love, Peace and Favour of God, who had made him a Man of Peace, yea, a Peace-Maker; and now in that which cannot die, he lives to sing Hallelujah to the Lord God, and to the Lamb, which lives and reigns for evermore.

T. T.

Skipsey the 7th Day
of the 10th Month,
1705.

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AN
 ACCOUNT
 OF THE
 LIFE and SERVICE
 OF
Thomas Thomson.

WHEN I was very young, it pleas'd the Lord to incline my Heart to seek after him; and when I was about Eight Years of Age, his word founded in me, *Now is the Ax laid to the Root of the Tree, every Tree therefore that bringeth not forth good Fruit, shall be hewn down, and cast into the Fire;* then were Desires begotten in me, that I might be found as one of the Trees bringing forth good Fruit; and the Lord discover'd unto me many things that were Evil, generally used by such as I then was; as Swearing, Lying, and Prophane Speaking, and not only discover'd the same to be Evil, but (thro' mercy) rais'd in my Heart a detestation

tion and abhorring thereof; and as I kept to that Principle, which manifested these things to be contrary to the will of God, I was preserved out of the Evil, tho' I knew not, yet it was the Lord that was so near me, and striving with me.

Then I began frequently to go to hear Sermons, and to follow those that were accounted the most conscientious and ablest Preachers in those Parts in which I liv'd; and I greatly long'd to have a Bible, having then never had one to read in; which when my Parents understood, they quickly got me one, and when I came to read in it, I was greatly affected with the Relation of God's speaking to his People, as *Noah, Abraham, Isaac and Jacob*, &c. and accounted them Happy that had such Familiarity with God, not understanding that he was still a God near at hand, and not far off only unto all that truly sought after him.

And for divers years I earnestly endeavour'd to get understanding, but my Mind was outward, for I knew not the Light of Christ Jesus (which he hath enlightened every one withal) to guide me, but I sought unto the most Able and Godly Ministers, as they were then accounted, and I also greatly lov'd the Company of the most Godly, Wise and professing People that I could come acquainted with, and delighted to be discoursing of the things of God; but, oh! as I grew up and increas'd in Knowledge, my heart was not kept so near the Lord as formerly, neither were my desires so fervent towards God, nor my Care so great to walk in holiness of Life before him, so as to bring forth Fruits to his Praise, for I began

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to get into a false rest, and apprehended all was well with me, because I knew the Scriptures, and could repeat much of Sermons, and the Exposition of Chapters, which the Priests then used; and the Priests also spake smooth things to me, daubing me up with untempered Mortar, saying, I was a hopeful Boy, and needed not doubt but it would be well with me, &c. howbeit, the Lord in his everlasting Love and tender compassion to my Soul, again rais'd his witness in my heart, whereby he let me see that my immortal Soul was still in want, and that all was not right with me, tho' I then could speak much of God, Christ, and Faith, so some desires (thro' mercy) were again begotten in me towards the Lord, and my Soul could receive no satisfaction in what I heard from the *Priests*; notwithstanding, I went from one to another, as it were from Mountain to Hill, seeking rest, but found none to my wearied Soul, which still wanted satisfaction, and hungred for the Bread of Life, which was not to be found amongst Hirelings, who then grew very formal, because they follow'd not after the Lord, but sought for their gain from their Quarters; then I went to some Meetings of the People called *Independants*, but neither there could I find what my Soul wanted, viz. the Life of Jesus, which then I could not be satisfied without the enjoyment of; so being tyr'd out with going from one to another, the Lord in his goodness was pleas'd to make known unto me, that the Man-made Ministry were not of him, but such as ran, and he never sent them, therefore they did not profit the People at all, but were Babylonish Merchants which made a Prey upon the People; and this word

word sounded in me, *Come out from amongst them my People, be not Pertakers with them in their Sins, lest ye also partake of their Plagues.* So in a little time I left them, and grew retir'd in my Mind, delighting much to be alone, meditating on the things of God, or reading such Books as were publish'd of the Experiences of those that had any openings of the way of Life.

And in the fore-part of the year 1652. it pleas'd the Lord to order his Faithful and Valiant Servant and Messenger dear *George Fox* into these Parts, but I had not then opportunity to see him, tho' I greatly desir'd it: But some of my Familiars, that were with him, gave me an account of his manner of Life, and also of his Doctrine; they told me, that he in his Behaviour was very reserv'd, not using any needless words or discourses that tended not to Edification, and that he us'd not respect of Persons; very temperate in his Eating and Drinking, his Aparent homely, yet decent; as for his Doctrine, he directed People to the Light of Christ in their Consciences to guide them to God.

At the hearing of these things (tho' at second hand) the Lord was pleas'd mightily to work upon my Mind, and brought me to a wonderful retiredness, and my mind was truly turn'd inward to wait on him, and desire his Teachings; so by degrees (the Lord manifesting one thing after another) I came to be wean'd from my former Lovers, and by the Working and Power of God, Self came to be deny'd, and I, in many things humbled to the Cross; so that several of my Neighbours and Acquaintance marvel'd to see me so chang'd, and some said I would be distracted;

fracted; but their words were little to me, for
 as I obey'd the Lord, I found Peace and Satis-
 faction, and the return of God's Love into my
 bosome, which I had long before been seeking,
 but could not (where I then was) find it; so
 that I may say, *The Watchmen of the Night could
 not tell me of my Beloved.* But before I was gone
 far from them, I met with my Beloved, blessed
 be the Lord for ever; and as I gave up any
 thing for Truth's sake, I found Peace, and more
 Strength was given me; so that I can truly say,
*It is good to keep in the Counsel of God, and to give
 up wholly to serve him, for he is good to them that
 trust in him, and they that faithfully serve him, shall
 in no wise lose their reward.* After I had for some
 time been thus inwardly Exercised in the things
 of God, and the work of the Lord prospered in
 my inward parts, this word arose in me, *Have
 not the Faith of our Lord Jesus Christ with respect of
 Persons;* and it was upon me to bear my Testi-
 mony for God, in speaking the plain, single, and
 I may say, pure Language of *Thee* and *Thou* to
 every particular Person, of what Degree or
 Quality soever; but the Enemy prevail'd with
 me to resist the Motion of the Spirit of Life, and
 so a Veil came over my Heart, and the pure
 Principle, which justified me while I was faithful
 to God, did now Judge and Condemn me for
 my disobedience to God; yet I persisting in it,
 stopt the work of God, so that I could not go
 on in his pure way; and the Enemy who had
 thus prevailed upon me, laid other Baits and
 Snares to catch my feet in, and drew me again
 into some of the Pleasures of this fading World,
 which I had once deny'd my self of.

But

But great is the Mercy and Compassion of the Lord, who suffered me not long to rest in that Carnal Security, but was pleas'd in his infinite Love to discover to me my loss, and rais'd desires in me to be where I once had been, in my way towards *Sion*; but the Enemy had got such strength thro' my Disobedience, that I found it harder and more difficult again to get into the way, than could well be thought of by any that had never gone out thereof; let all take warning, not to give way to the Enemy, nor resist the motion of God's Spirit, while it strives, neither despise the day of small things, lest ye fall into Temptations, and be overcome of the Wicked one, and so Anguish and Sorrow come upon you.

Now it came to pass about the 6th or 7th Month of the Year 1652. we heard of a People rais'd up at or about *Malton*, that were called *Quakers*, which was the first time that I heard of that Name being given to any People. They were by most People spoken against, but when I strictly enquir'd what any had to lay to their Charge, that might give cause for such Aspersions as were thrown upon them; I met with none that could justly accuse them of any Crime, only they said, they were a fantastical and conceited People, and burnt their Lace and Ribands, and other superfluous things, which formerly they us'd to wear, and that they fell into strange fits of quaking and trembling; these Reports increased my desires to see and be acquainted with some of them; and in the 8th Month of the aforesaid Year, I heard that the *Quakers* were come to *Bridlington*, whereat I greatly rejoyc'd in my Spirit,

Spirit, hoping that I should get some opportunity to see them; this was that Faithful Labourer and Minister of the Gospel, called *William Dewsbury*, who then was order'd into these Parts; and on the 5th day next following, I heard that they were come to *Frodingham*; and I being on my Masters Work in *Bratgham*, could not go on the Day, but determin'd to go in the Night, and would gladly have had some of mine Acquaintance to have gone with me, but the Night being very dark, none would go, so I went alone; and coming into the Room where *William* was, found him Writing, and the rest of his Company were sitting in great Silence, seeming to be much retir'd in Mind, and fix'd towards God, their Countenances grave and solid withal, Preach'd unto me, and confirm'd what I had before believ'd, that they were the People of the Lord. After a little time *William* ceas'd Writing, and many of the Towns People coming in, he began in the Power and Wisdom of God to declare the Truth; and Oh! how was my Soul refresh'd, and the witness of God reach'd in my heart, I cannot express it with Pen, I had never heard nor felt the like before, for he spake as one having Authority, and not as the Scribes; so that if all the world said nay, I could have given my Testimony that it was the everlasting Truth of God: And in the same Month my Mouth was livingly opened, to declare the Name of the Lord, and preach Repentance to the People, and the work of the Lord prosper'd in the hands of his faithful Servants, and I knew a Bridle to my tongue, and was greatly afraid lest I should offend the Lord, in thought, word, or

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deed,

deed, and the word of the Lord was in me, thou shalt not do thy own works, nor think thy own thoughts, nor speak thy own words, on this my holy day; and tho' I suffered and went thro' many great Exercises, yet the Lord bare up my Spirit, and carried me on while I abode faithful to him, to the Praise of his own Name; but thro' Reasonings and looking too much at my own Inabilities and Unfitness for so weighty a work, the Enemy sometimes prevail'd to keep me in disobedience, and cast down my mind so low, that my growth was thereby hindred for a time, yet did the Lord, in his endless Love to my poor Soul, renew his Visitations upon me, and my mouth was often open'd in the Congregations of his People, to praise his Infinite and Worthy Name. In those days, one *Francis Carling*, who was in Commission to do Justice, rose up in much wrath and fury against the Truth, and sent some that made profession of it (and travel'd abroad) to Prison: He also granted a Warrant to apprehend *William Dewsbury*, and me, and all in Company with us, under the Names of *Quakers*. By this Warrant I was taken and had before the said *Carling*, who in great anger threatned exceedingly that he would send me to Prison, and that he would not do me the favour as to send me to *York* amongst my Companions, but would send me to *Beverly*, to the House of Correction, and that I shoul'd be whipp'd 'till the Blood ran down at my heels; but the Lord gave me Boldness, so that I fear'd not his threats; but thro' the Power and Providence of God, was made to stand in Innocency and Clearness before him, 'till his anger ceased, and his fury abated; and

and when he examin'd me of many things, thinking to ensnare and catch me in some words, (because of my tender years) the Lord was pleas'd to give me a mouth and wisdom to answer him in such sort, as that he, nor the whole Company present (who all banded themselves against me) could not tax me with any word, but I stood my ground in the Truth, Praises be to the Lord over all for ever. Nevertheless he said he would send me to the House of Correction, for coming before him with my Hat on, for no transgression of any Law could be prov'd against me; so a *Mittimus* was made and given to the Constable of *Brigham*, to convey me to the House of Correction; but when I was gone out of the Room, he took in his *Mittimus*, so that Evening I was set at Liberty, contrary to my expectation, blessed be the God of *Israel* for evermore. In those days I often accompanied *William Dewsbury*, *John Whitehead*, and sometimes *James Naylor*, and other early Ministers to and fro in the East-Riding of *Yorkshire*, and the Glorious Presence and Power of the Lord our God was richly with us, to the overcoming of our immortal Souls, the comfort of his Heritage, and Praise of his own Name.

In the 11th Month, 1660. I was taken by a Warrant, and had before *Francis Boynton*, and *Tho. Crompton* Justices, who rendred me the Oath of Allegiance; I told them I durst not take any Oath, because Jesus Christ said plainly, *Swear not at all*, to which Command we ought to be obedient, and on no other account did I refuse to take the said Oath, but in obedience to him; from whom I expected and hoped for Salvation;

so for my refusal thereof, committed me Prisoner to *York Castle*, with Ten more. In the 2^d Month, 1661. we were most of us Releas'd: I was 11 Weeks Prisoner, which was nothing tedious, because the Lord was pleas'd daily to renew his Love unto my Soul; so that by his sweet refreshing presence I was greatly comforted, and my Soul sweetly solaced; and truly the mutual Society we had one with another, being kept in much Love and Unity together, did much conduce to our Satisfaction, and added to our Joy in the Lord. After this, I with the generality of our Friends had a precious time of quiet in the Country; the Glorious Presence of our God being wonderfully manifest in our Assemblies, to the gladding of many Souls.

In the beginning of the 9th Month, 1661. I was again taken by one *Phillay-Hood* Bayliff, by an Attachment out of the Exchequer, because I cou'd not Swear to my Answer, to a Bill Exhibited against me, by *Robert Hewbank* of *Foston*, Farmer of the Tythes; who, because for Conscience sake I could not give him a Tythe-Hen, Eggs, Smoke-penny, and Offerings to the value of 9^d. or thereabouts, Summon'd me by *Subpena* to the Exchequer; where, after Appearance, I got a Copy of his Bill, and two Commissioners appointed, would have given my Answer according to Truth, but because I could not Swear to the same, it was Rejected; and *R. Hewbank* procur'd an Attachment against me for Contempt; by which I was taken and committed Prisoner to *York-Castle* the 19th day of the 9th Month, 1661. and continu'd Prisoner upon that account until the 12th Month, 1662. being about

bout 15 Months; thro' all which the Lord supported me; and by the manifestation of his Divine and Heavenly Love, made the same easie unto me; for he fitted and prepar'd my heart in contentedness to give up my all in this World, for the Testimony of his blessed Truth. And verily, I have no Cause to repent that I willingly gave up to the Lord in that day, for he hath been my exceeding great Reward; so that I can truly say and that by good Experience, the Lord God Omnipotent hath a tender regard to his Suffering People, who patiently suffer Tribulation for Righteousness sake; Blessing, and Honour, and Everlasting Praises be unto him for ever, and evermore, *Amen.*

From the time of this Release, I continued at Liberty, and without molestation on Truth's account pretty many Years; 'till *Christopher Foster* of *Skipsea*, call'd Churchwarden, Presented me for not going to Church to hear Divine-Service, as 'tis call'd, and for not paying a Tax towards the Repairing of the said Steeple-House. Whereupon *Rob. Squire*, a Proctor of the Ecclesiastical Court, procur'd a Writ against me, whereby I was taken, and on the 23^d of the 3^d Month, 1677. was committed Prisoner to *York-Castle*, and continu'd Nine Years a Prisoner on that account, and then was discharg'd from my Imprisonment, by an Order from the K I N G, and continu'd mostly about or near Home, following my Lawful Concerns in this World, until the Year 1691. and then in a sense of the Love of God to my Soul, and in consideration of his Mercy, who had done much for me, in turning me from Darkness to Light, and by the manifestation of his Power and Heavenly

Love in Christ Jesus, had redeem'd and deliver'd me from the Power of Satan unto God, and likewise in a wonderful manner preserv'd and nourish'd my Soul in many Exercises, and led me gently on in his pure way; and when at any time I had slipt aside, had in Mercy Corrected me; and so in his loving kindness reduc'd me into obedience to his Heavenly will, and sanctified and fitted me to serve him and his People in Love; I say the consideration of this great and wonderful love of God tender'd my heart, and bow'd my Spirit before him; so that I was wholly given up with my whole heart to serve him, and in great fervency of Spirit I was made to wait upon him for the renewings of his love; and earnest desires were begotten in me to perform his Will and Pleasure, according to the strength and ability given me of God, who is worthy above all to be served for evermore.

And as I thus waited upon the Lord, I felt an increase of Life, Power, and Heavenly Vertue come in upon my Soul, and being greatly bow'd in Spirit day after day, the word of the Lord rose in me, saying, *as thou art Converted strengthen thy Brethren; and if you love me, feed my Lambs.* And Scotland was set before me, and I saw that I should go into that Nation to Visit Friends there, and to perform the Service the Lord had for me; and as I still continued waiting upon the Lord, looking upon my self very weak and unfit for such a Service, I found his presence, more and more with me, and an increase of his Heavenly Love, blessed be his Holy Name for ever, and evermore. And in the latter end of the said Year, 1691, it came much upon me to

Visit

Visit Friends at *Scarborough*, the *Moors*, and Northern Parts of this County of *York*; and by the Love of God I was made willing to leave all, and with *John Rains*, on the 7th day of the 3d Month, 1692. in the drawings of Life set forwards towards *Scarborough*; where next day (being the first day of the Week) we had a blessed, comfortable, and refreshing time among our Friends in that Place.

The next day we had a blessed Meeting at *Staintain-dale*, the Lord owning us with his Love, and the sweet enjoyment of his Heavenly presence everlasting Praises be to his worthy Name for ever.

From thence to *Whitby*, where we also had a precious Meeting, wherein our Souls were greatly refresh'd in the issuings forth of the love of God, and the renewing of his Heavenly Mercies to his Children; at *Roxby* also we had a precious Meeting, and the love of God ran forth freely, from Vessel to Vessel, by which his Babes were refresh'd, and his People comforted, blessed be the Lord for ever. From thence into *Cleaveland*, and so to *Stockton*, and *Norton in Bishoprick*; to *Tarm*, and so back into *Cleaveland*, *Burrow Bridges*, *Bilsdale*, *Westerdale*, and so to *Kirby-moor* side, where we had a Glorious and Heavenly Meeting, to the Comfort, Edification and Satisfaction of Friends, the Lord wonderfully owning us with his blessed Presence, both in that and the aforesaid Places, to the comfort of his Heritage; Blessings, Honour and Glory be given to the worthy Name of the Lord our God.

On the 24th Day we had a Meeting at *Pickering*, and on the 25th at *Malton*, and on the

26th came Home to my Family, and for some time continu'd with them; notwithstanding another Journey was before the view of my mind, and when the time drew near that I must go forth, oh! what fear and weakness seiz'd upon me, I thought with my self how shall I be able to go through the Meetings alone? but as I waited and mourn'd before the Lord, he many times comforted me with the touches of his love, and refresh'd my Soul, whereby my strength was renew'd in him: And one Morning as I was in the Field, and my mind greatly exercis'd and bow'd down in a sense of the weightiness of the Work that was before me, the Lord was pleas'd to appear, to the great reviving of my Spirit, and his word was unto me, fear not, my Power and Presence shall go with thee wheresoever I lead thee, only stand in my Counsel. So from that time I was encourag'd, and believ'd the word of the Lord, who never fail'd me; but all his Promises I found to be yea, and Amen, in Christ Jesus the Lord; unto whom be Honour, and Glory, and Everlasting Praises, with Thanksgiving, *Amen.*

The time appointed being come, wherein I was to set forward, in order to go thro' what was before me; and having taken leave of the Meetings of Friends about Home, I likewise took leave of my dear Wife, Son, and Family, and recommended them to the Grace and Protection of Almighty God, and on the 26th of the 4th Month, 1692. took my Journey towards *Cave*; and the next day (being the first day of the Week) had a precious Meeting at *Ellington*, the presence and love of God being felt in a wonderful manner,

ner, and in the closure of the Meeting, Praises were return'd to the Lord, who lives for ever, and is worthy to be praised.

Next day in the Evening I had a Meeting at *Cave*, on the day following I had a very precious Meeting at *Skipton*, and in a wonderful manner the Lord appeared, to the Comforting and Edifying of his People; also in the Evening, as we sat together waiting on the Lord, he was pleas'd to Visit us in a Heavenly melting manner, blessed be his powerful Name for ever. From thence to *Barnby*, where I had a Meeting, so to *Thornton*, *Cottanworth* and *Skipwith*, in which Places I had good Service for the Lord, and his blessed Power and Presence was with me. Upon the 4th day of the 10th Month (being the first day of the Week) I had a very precious Meeting at *Selby*, in which the Lord wonderfully appear'd, and his Love flow'd forth from Vessel to Vessel, Praises to his Eternal Name; from thence to *Roccliff*, so to *Sike-House*, and in both these Places had good Service: At *Thorn* also the Lord was eminently with me, and several confessed that their States were spoken to. The day following I went to *Epworth*, and had there a very sweet and precious Meeting, the Love of God streaming forth to the watering of his Plants in an abundant manner; to him alone be Praises and Thanksgiving for evermore. The next day I had a Meeting at *Gartbrop* in *Merceland*, from thence to *Winteringham*, and so to *Brigg*, where I met with *John Richardson*, and *Mary Frost*, and we were greatly comforted together in the feeling of the Love of God. I staid there next day to rest my wearied Body, and had another comfortable Meeting

Meeting among Friends of that Place; from thence to *Gainsbrough*, and so to *Lincoln*. In both these Places the Lord's Heavenly Power and Presence was with me, and my Soul was truly refresh'd among Friends. The next day in the Evening I had a very precious Meeting at *Waddington*; the Day following I had a Meeting at *Broughton*, and the Day after at *Willowby*. The 22^d of the same Month I passed into *Leicestershire*, and the 23^d had a Meeting at *Clowson*, and next day visited a Friend that was Sick, at a Place call'd *Dolby*; and on the 25th of the 10th Month (being the first Day of the Week) I had another Meeting at *Clowson*, and the Lord's goodness and blessed Power was amongst us; everlasting Renown be given to God who lives for ever.

The next Day I went into *Nottinghamshire*, and had a Meeting at *Cropwell*, the Day after at *Nottingham*, the Day following at *Farnsfield*, and the next Day at *Grastrup*; in all which Places I felt the Goodness and powerful Presence of the Lord with me, Glory to him alone for evermore. Next Day I had a Meeting at *Sutton upon Trent*. After this, I passed on in the *North-clay*, and on the first of the 11th Month, (being the first Day of the Week) I had a large Meeting of Friends at *Welham*, where I felt the presence and love of God with us, in which my Soul was comforted, and I was enabled in the goodness of God to declare the Truth in much power, about three hours, and divers States and Conditions were spoken to; and after I had called on the Name of the Lord in Prayer, and return'd Praises to his Holy Name, I parted with Friends in much Love,

Love, Blessing, Honour and Glory be given to the Lord God for evermore, *Amen.*

On the 3^d of the same Month I had a Meeting at *Blithe*, where I met with *John Win*, a Faithful Minister of the Gospel. On the 5th Day we had a precious Meeting at *Warnsworth*, in *Yorkshire*, upon the 8th of the 11th Month (being the first Day of the Week) I had a precious Meeting at *Tyres-Hill*, the powerful presence of the Lord being with us in a wonderful manner. On the 10th Day of the same Month, *John Win* and I had a Meeting at *Pontefract*, and the Glorious Presence and Love of God was richly with us; whereby my Soul with the Lord's People was Divinely refresh'd; from thence to *Sherburn*, and so to *Tadcaster*, in both which Places the Lord was with me, and the next Day I came to the City of *York*, and in the Afternoon I went into the Castle to Visit Friends that were Prisoners for Truth's sake; and sitting down with them to wait on the Lord, he was pleas'd to break in upon us by his Heavenly Power, and we were sweetly refresh'd in a Divine Sense of the Love of God. When I was clear of the City, I Visited Friends at *Thornton*, and *Malton*, and on the 20th of the 11th Month, I return'd to my Family in much Peace and Satisfaction, having fully clear'd my Spirit of what was upon me, and been well receiv'd by Friends, and comforted among them by the power of the Lord, which reigns over all.

I remain'd with my Family about one Week, and then it was with me to Visit Friends at *Hall*, and the East end of *Holderness*; and on the 29th of the 11th Month, I went forth, and met with another

another Publick Friend at *Swinkel*, so we Travel'd to *Cave*, *Hull*, and thro' *Holderness* together. On the 7th of the 12th Month I got home, blessed be the Lord, who carried me thro' to the Honour of his own Name, and my Souls lasting Comfort. From that time I continu'd mostly with my Family, 'till the 15th of the 2d Month 1693. and then I was mov'd to go into the North, which Journey had been before me more than twelve Months; in which I had waited, that the Lord might clear my way before me, that I might find him leading of me, and his presence going along with me, my way being clear, my mind was freely given up to serve the Lord and his People in love, and in the drawings of life, I left my dear Wife, Son and Family, and Travel'd along the Sea-Coast, Visiting *Bridlington*, *Scarborough*, *Staintaindale* and *Whitby* Meetings, and was greatly comforted amongst Friends, in a sense of the love and power of God; from thence to *Roxby*, and so thro' *Cleaveland*, and then returned into the *Moors*, and Rode over that call'd *Cold-moor*, on to *Billsdale*, I had there a good Meeting, and likewise at *Kirby-moor* side, my Soul was sweetly refresh'd among Friends, in a sense of the Heavenly power of God which reigns over all. After I had Visited many Meetings in *Yorkshire*, and had clear'd my Conscience among Friends where the Lord had led me, I pass'd into *Bishoprick*, where I had a very comfortable time, and good Service for the Lord, whose Blessed and Heavenly power did accompany me from Meeting to Meeting. After I was clear of *Bishoprick*, I Travel'd thro' *Northumberland*, and pass'd over many Mountains,
Hills

Hills and Dales, and Riding by that call'd *Russell Croft*, which is an heap of Stones on the top of an Hill, where *England* and *Scotland* part; enter'd *Scotland*, leaving the Mountains of *Chiwet* on the right hand, which were then white cover'd with Snow; so descending from the Mountains, we pass'd Northward, and came to a Market Town call'd *Kelsey* in *Scotland*, where we Lodg'd that Night; the next Day I had a precious Meeting in the same House, and my Soul was truly refresh'd in feeling the enjoyment of the presence of the Lord in a strange Land. The 21st of the 3^d Month (being the first Day of the Week) I was at the Meeting of Friends at *Edinburgb*, in the Fore-noon, and in the Afternoon there came several of the Towns People, and stood quiet and attentive, and the power and presence of the Lord was with me, and my Voice was rais'd as a Trumpet, and I was made to cry aloud, and not spare, and warn them to Repentance and amendment of Life; and the Lord's power was mightily in Dominion that Day, Blessing, Honour and Glory be ascrib'd to his worthy Name for evermore. From thence I Travel'd towards *Litbgoe*, and so over many wearisome Hills, and stony rough Paths to *Gershoie*, from thence to *Badco*, and *Hamilton*, and so along thro' many Meetings in *Scotland*, where I had precious Service for the Lord, whose powerful Spirit did accompany and make way for me; and on the 2^d day of the 4th Month, in a sense of the Life of Jesus Christ, I left *Scotland*, and got to *Ridge-Head* in *Cumberland*, and after I had spent about nine or ten Days in Visiting Friends Meetings in this County, where, thro' the love and mercy
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of God I had a comfortable time, I pass'd into *Westmoreland*, where likewise my Spirit was truly glad, in a sense of God's goodness among his People; from thence to *Sedbergh* in *Yorkshire*, and so thro' *Grizedale*, *Wensfordale* and *Swalldale*, to *Richmond*, *Thusk*, *Crake* and *Pickering*; in all which Places I felt the Heavenly Power and Spirit of our Lord Jesus Christ along with me, and in a Divine Sense of his Love Friends were comforted, the weak strengthened, and the Faith of several confirm'd in the Lord, who lives and reigns for evermore. Thus having clear'd my mind of what was that time upon me, I return'd Home in Peace, and satisfaction from the Lord, who is not only a Shield and Defence unto his People, but also an exceeding great Reward; Blessing, Honour, Glory and Renown, with Holy Praises and Thanksgiving be given unto the Lord God Almighty, saith my Soul, for ever, and for evermore, *Amen*.

Upon the 10th Day of the 3d Month, 1694. as mov'd of the Lord, I left my Wife and Family, and Visited most Meetings in *Yorkshire*, and several in *Bishoprick*, *Westmoreland*, and *Lancashire*, and the Lord's Heavenly Power did accompany me from Meeting, to Meeting, and I felt an increase of his Love to my Immortal Soul, and was sweetly refresh'd among Friends, thro' the renewings of the Visitations of Gods Love, which often abounded in our Assemblies, to the gladdening of many Souls. Upon the 26th Day of the 5th Month I came Home to my Wife and Family in peace, and found all well, holy Praises and Thanksgiving be given to God for evermore, *Amen*.

After

After this, I continu'd with my Family, and Visiting Friends not far from Home, until the Ninth Month; then it was with me to go forth again in the Work of the Lord; and upon the Seventh of the Ninth Month I set forwards, and went to *Walter* that Night, where *T. Towse* (who was my Companion in this Journey) met me; next Day we had a precious Meeting at *Skipton*, and also in the Evening the Lord Distill'd down upon us of his Heavenly Love, and we were greatly refresh'd among Friends.

After we had Visited several Meetings in *Yorkshire*, where we had comfortable Service, we pass'd into *Lincolnshire*, and Visited many Meetings in that County; into some of which several People came, and were Sober and Attentive, and we had good Service among them; and we with Friends were mutually Comforted in a Divine Sense of the love and life of Jesus, with which the Lord was pleas'd to favour us, blessed be his Glorious Name for evermore.

Upon the 2d Day of the 10th Month, we had a precious Meeting at *Long-Clauson*, in the Vale of *Bever*; and also in the Evening we had a sweet and precious Season with Friends that came to Visit us at our Quarters.

The next Day we pass'd into *Nottinghamshire*, and then into *Leicestershire*, Visiting several Meetings in them both, as we felt the Lord leading us by his good Spirit: So into *Warwickshire*, and then back again into *Leicestershire*, where we had good Service for the Lord our God, whose good presence did accompany us from Place to Place, blessed be his Worthy Name for evermore.

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When we were clear of *Leicestershire*, we pass'd into *Derbyshire*, and Visited most Meetings in that County, wherein we had a very Comfortable and Blessed Time; the Holy Ghost, the Divine Comforter, whom the Father hath sent in the Name of his Beloved Son Jesus Christ, being with us, to Friends satisfaction, and our Joy and Rejoycing in God the Father of all our Mercies, who is Blessed for evermore.

From *Derbyshire*, we passed again into *Nottinghamshire*, where we had a Satisfactory and Comfortable time among Friends. On the Tenth Day of the Eleventh Month we had a good Meeting at *Warnsworth* in *Yorkshire*, where we met with *Jeremy Grimeshaw*, and were Comforted together in a sense of the Goodness of God. Next Day *Jeremy Grimeshaw*, *Tho. Aldam*, and we had a Meeting at *Bramston*, and the Lord was with us, blessed be his Name.

After we had Visited several Meetings in *Yorkshire*, we pass'd again into *Derbyshire*, from thence into *Cheshire*, and so into *Lancashire*, and Visited most Meetings in these Counties; and in the Love of Jesus Christ, and by the Spirit of the Father, were sweetly refresh'd among Friends, and in the Peace of Jesus, came again into *Yorkshire*, where in several Meetings we were sweetly Comforted among the People and Heritage of God; and on the Seventh Day of the First Month, 1695. I got Home to my Wife and Family in Peace, blessed be the Name of the Lord. In the Second Month I visited Friends in *Holderness*, and in the Fourth Month I visited Friends in *Cleaveland*, *Kirby-Moor-side*, and there-aways, where my Soul was preciously Comforted

forted in a Sense of the Love of God. I had also this Summer several large Meetings among Friends, and others, and some were convinced of God's blessed Truth.

On the Fifth of the Eighth Month, as the Lord Ordered, I went forth again to visit Friends in the Northern Parts of *Yorkshire*, and *Bishoprick*, and the power of the Lord did attend me in this as in other Journies, to mine and Friends mutual satisfaction; and on the Fourth of the Ninth Month, I got well to my Family again. On the Sixteenth of the same Month I was moved of the Lord to go forth in the Service of Truth, and that Day Rode to *Elloughton*, where I had a Meeting in the Evening, in which the Lord in mercy manifested himself amongst us, fulfilling his Ancient Promise, *that where two or three are gathered in his Name, there he would be in the midst of them*; which he hath graciously made good in this our Day, blessed be his holy Name. The Seventeenth (being the First Day of the Week) I was at Friends Meeting at *Hotbam*, where the Lord was with me, and his Power came over all; the Careless and Disobedient were warn'd to Faithfulness, the tender in Heart Comforted, and we Edified in a Sense of the goodness of God together. From thence to *Holm*, and then to *Cotness*, where at *Anthony Wells's* House I had a Comfortable Meeting. From thence into *Marland*, and so along thro' *Lincolnshire*, visiting most Meetings therein; and thro' the Vertuous Life of Jesus (which was richly manifested in our Meetings) my Soul was livingly Comforted. When I was clear of Friends in this County, I visited Friends in *Norfolk*, and
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the Isle of *Ely*, where I had good Service; several being convinc'd, others strengthen'd and confirm'd in the way of God, whose Power Rules in Heaven and Earth.

After I was clear of *Norfolk*, I pass'd into *Sussex*, and so into *Essex*; visiting most Meetings in both Counties, and had a very comfortable time among Friends, and good Service for the Lord among other People in several places, who came flocking to Meetings, and heard with great attention, and several of them were often reach'd by the power of Truth. Upon the Ninth Day of the Twelfth Month (being the First Day of the Week) I had a good Meeting at *Tattam* on the Heath; many Professors and others came to hear, and the Lord was pleas'd to appear in his power, and enabled me to speak to many States and Conditions, to open the State of Mankind in the Creation, in the Fall, and of the Restoration thro' Jesus Christ; Sin and Wickedness were testified against, and People Warn'd and tenderly Admonish'd to depart therefrom; the Light of Christ Jesus was born Testimony to, and prov'd to be the true Light or Grace of God that bringeth Salvation, and hath appear'd to all Men, not only to convince of Sin, but likewise leads out of Sin all that obey and walk in it. Election and Reprobation I was also mov'd to open, to assert and maintain, the Justice of God, and equality of his ways, also the necessity of being cleansed from Sin, and the Work of Regeneration wrought in us before we go hence; the difference of Water-Baptism, and that of the Spirit or Holy Ghost, the outward Bread and Wine, and the true Supper of the Lord

Lord was also distinguished, and the difference of them was shewn that Day. Indeed it was a blessed Meeting, and my Heart was greatly enlarged by the Love and Power of the Lord, which Rules over all.

Upon the Twenty Fourth of the same Month I got to *London*, and that Day being the Second Days Morning Meeting, was sweetly refresh'd in my Spirit among Friends, in the feeling of the presence of the Lord, which was richly with us. I staid about Two Weeks in the City, and was greatly Comforted in a Divine Sense of the power of God, which attended our Meetings; and was often in good Dominion, blessed be the Name of the Lord for evermore.

After I was clear of *London*, I Travel'd thro' some part of *Hartfordshire*, *Essex*, *Cambridgeshire*, and *Huntingtonshire*; in all which Places I had comfortable Service, and the Hand of the Lord was with me. Leaving *Huntingtonshire*, I passed thro' some part of *Rutlandshire*, *Leicestershire*, *Nottinghamshire*, and *Lincolnshire*, into *Yorkshire*, visiting Meetings all along, to mine and Friends Comfort where I came, blessed be the Lord, who fails not them that trust in the Arm of his Power.

After I had visited several Meetings in *Yorkshire*, upon the Twenty Second Day of the Second Month, 1696. I came Home to my Family in Peace, having finish'd what the Lord call'd me to at that time. I continu'd about Home, visiting Friends in their Meetings, until the Twenty Fourth of the Third Month; and then again in the movings of Life, I left my tender Wife and Family, and that Day (being the First Day

of the Week) Rode to *Malton*, Accompanied by several Friends, where we had a blessed Meeting. After I had visited some Meetings in *Yorkshire*, I pass'd into *Bishoprick*, and so into *Northumberland*, visiting Meetings all along, until I came into the Borders of *Scotland*; and entering therein, had a good Meeting at *Kelfo*, next Day had a large Meeting at *Berwick*; many of the Towns People came to the Meeting, and many of them were reached, Truth reign'd, and the power of the Lord came over all; Praises, praises to him who is God of Heaven, and the whole Earth; blessed both now, and for ever, *Amen*.

The next Day I went back again to *Kelsey*, and so to *Edenburgh*, and from thence to *Aberdeen*, visiting several Meetings as I pass'd along. Upon the Second Day of the Fifth Month I had a Heavenly Meeting at *Aberdeen*, in which the streamings forth of the love of God were full, and his power witnessed, to the raising of an Heavenly Love in many. Oh! the tender Love of God that was manifested, and largely flow'd amongst his People! his living presence was witness'd in the midst, and his heart-melting-love was showr'd down to the overcoming of the Souls of many, who were truly reach'd, and wonderfully affected with the droppings down of the Dew of Heaven, which wonderfully descended that Day. Next Day I had a good Meeting at *Kingswells*, and return'd to *Aberdeen* that Night, and had there next Day a very precious Meeting. From thence I was accompanied by several Friends to *Aworthais*, where likewise I had a precious Meeting, whereat was about Four Hundred People, and the Lord's Power mightily appear'd

pear'd, to the reaching and convincing several of the Truth, and way of the Lord, whose Love did plentifully flow forth to his Babes and Children, whereby the Hearts of many were enlarged, to bless and praise his worthy Name.

The next Day I had a precious Meeting at *Envarory*, after which, I return'd to *Awortheis* that Night, to the House of *John Forbes*. Upon the Eighth of this Month I Rode to *Kinmuck*, and had there a Meeting, and return'd to *Awortheis* that Night, and there had a precious Meeting next Day. The Day following I return'd to *Aberdeen*, where I met *Benjamin Brown*; the Day after we had a Meeting at old *Aberdeen*, and were Comforted together in the Love of God, Praises be unto him for ever.

After this Meeting I took leave of Friends in this City, many coming with me out of the Town, and there parted in much Love; I took Horse for *Urie*, being Accompanied with *Robert Farrad*.

The Twelfth (being the First Day of the Week) I had a good Meeting at *Urie*; after the Meeting, taking a little Refreshment, I went to *Stonehive*, and there had another Meeting, to which a great number of the Towns People came, and with much attention and moderation heard the Truth declar'd; and the power of the Lord was over all, blessed be his Holy Name.

After I had Travel'd to and fro in *Scotland* a considerable time, and visited most Meetings therein, and had also very good Service for the Lord, whose Heavenly melting Power was with me, from Meeting, to Meeting, blessed be his Name, I came on the Fourth Day of the Sixth

Month into *England*, and next Day had a blessed Meeting in *Cumberland*. I staid about two Weeks in *Cumberland* this time, and had precious Service for the Lord, whose Life-giving Presence was with me. From thence I pass'd into *Westmoreland*, where I had several precious Meetings, and was greatly comforted among Friends, in a sense of the goodness of God.

Leaving *Westmoreland*, I came into *Yorkshire*, where also by the Love and Power of God, I was greatly comforted in several Meetings among Friends; and on the Sixth Day of the Seventh Month I got well Home, blessed be the Name of the Lord, for evermore.

Upon the Twenty Sixth of the Fourth Month, 1697. I was moved of the Lord to go forth again to visit Friends, which I did, and found the Drawings of the Lord, in *Yorkshire*, *Lincolnshire*, and *Nottinghamshire*; and when I had clear'd my self of what was upon me, in the Love of God, on the Nineteenth Day of the Fifth Month I return'd Home in Peace. On the Twenty Fourth of the Seventh Month, I found Drawings to visit some Parts of this County, and in obedience to the Lord, went forth and clear'd my self of what was before me at that time, and felt the returns of Peace into my Bosom; but presently after was drawn forth to Travel in Truth's Service in this County, and also into *Bishoprick*, and as I gave up to answer the motion of Life, I still found the Lord with me where ever I went, and in his Love my Soul was often sweetly Solaced, tho' many Exercises attended; but the Lord is near his afflicted People, as he was in ancient Days, and the Angel of his Presence saves us; in whose
Love

Love I often, as I found it with me, visited Friends in their Meetings in the Eastern Parts of *Yorkshire*, until the Year 1700. and also had many Meetings among the World's People in our Countrey, where there had been few or none before, and good Service we had among them; and on the Twelfth Day of the First Month, 1700. I left my outward Habitation, and that Day got to *York*; from thence *Robert Turner* and I travelled Southward, I having had it long before me to give Friends a visit in the South. So after we had visited *Nottingham*, and *Derbyshire*, we pass'd thro' *Staffordshire*, *Warwickshire*, some part of *Barkshire*, *Buckinghamshire*, and *Oxfordshire*, to *London*, feeling the Lord's powerful Presence to attend us all along, to our great Comfort, and satisfaction of Friends where we came.

After we had spent some time in *London*, we visited *Kent*, and some Meetings in *Suffex*, and so up to *London* again; where, after we had had a comfortable time, and taken leave of our Friends, we Travel'd thro' *Essex*, *Suffolk*, *Norfolk*, *Cambridgeshire*, and so into *Huntingtonshire*, where I met with my Son, and *Josias Langdale*, who were going up to *London*, and from thence, to visit Friends in *America*. After we had had two or three Comfortable Meetings together, we parted in the Love and Peace of Jesus.

My Companion and I Travel'd thro' the Isle of *Ely*, and *Lincolnshire*, and so Home; and on the Eleventh or Twelfth Day of the Ninth Month got well Home; blessed and magnified over all, be the Name of the Lord our God, whose Heavenly Power was with us in this Journey, to our Comfort, and the Comfort and Help of many Souls.

After this, I Labour'd in the Work of the Gospel to and fro' in our own County, until the Twenty Second of the Seventh Month, 1702. and then I was mov'd to go forth and visit Friends in some Southern Counties, and so went to *Water*, and from thence to *York*, to our Quarterly Meeting, which was a precious Meeting; blessed be the Lord, whose Power was over all.

So I Travel'd thro' some part of *Lincolnshire*, *Nottinghamshire*, *Leicester-shire*, *Northamptonshire*, *Buckinghamshire*, and *Bedfordshire*, to *London*, feeling the good presence of the Lord to be with me all along. After I was clear of *London*, I pass'd thro' some part of *Hartfordshire*, *Essex*, *Isle of Ely*, *Huntingtonshire*, and *Lincolnshire*, Home, whether I came in peace, after I had fully clear'd my self, blessed be the worthy Name of the Lord God Omnipotent, who preserv'd and bore up my Spirit thro' all my Exercises, and in whose Love I parted with Friends in the City of *London*, and all along thro' the several Counties where the Lord led me, being greatly comforted among them, in a sense of his Divine Goodness. After this Journey, I continu'd mostly about Home, visiting Friends Meetings in the East Riding of *Yorkshire*, and also got several Meetings among Neighbours, and well-inclin'd People, towards whom I often felt the Love of God to spring in my Soul; and my Labour and Travel have been that the Seed of the Kingdom might be Sown among them, hoping that the Bread which hath been cast upon the waters may be found, tho' many Days hence; however, such as are faithful in the discharge of their Duty, will be found clear in God's Sight, and shall be Presented blameless before his Throne; to whom belongs Dominion and Power for evermore, *Amen*.

A Friendly CALL to all People to
come out of Darknes to the true
Light :

O R,

*A Tender Exhortation to cease to do
Evil, and Learn to do well; that
so People may be Deliver'd from the
Power of Satan, by the Power of
God, and the Operation of his Spi-
rit, in Christ Jesus our Lord, who
is given of the Father for a Covenant
of Light unto the People.*

*Also a few words to all those who are
Persecutors of the Innocent.*

Written in York-Castle, by a Prisoner for the
Truths sake, in the Year, 1677.

Tho. Thompson.

IN that Day did the Lord God of Hosts call to weep-
ing, and to mourning, and to baldness, and to
girding with sackcloth: And behold, joy and glad-
ness, slaying Oxen, and killing Sheep, eating Flesh,
and drinking Wine, for to morrow we shall die, Isa. 22.
12, 13.

For

For Precept must be upon Precept, Precept upon Precept; Line upon Line; here a little, and there a little, Isa. 28. 10.

But the word of the Lord was unto them, Precept upon Precept, &c. that they might go and fall backward, and be broken, and snared, and taken, Isa. 28. 13.

To all my Friends, Relations, Neighbours and Acquaintance in Holderneſſe, and thereaways, and to all People to whom this may come.

Friends, and People,

MAny and Precious have been the Testimonies which have been given of the Truth, and way of the Lord, in this our Day and Generation; wherein he hath rais'd up many faithful Witnesses to publish his Everlasting Truth, and to hold it forth as an Ensign unto the Nations, both in Life and Conversation, and also in Declarations and Writings unto the People, so that many are left without Excuse before the Lord. Yet nevertheless, I in my measure being sensible of the Terrors of the Lord, against the wickedness and ungodliness of this World; and that they who now trifle away their time in Folly, shall in the end come to Sorrow and Mourning, under the heavy Wrath and Displeasure of the Almighty, and that none know how suddainly it may come upon them, which my Soul desires all may escape. Therefore, in good will to the Souls of Mankind, especially to you my Neighbours and Acquaintance, I was mov'd in my Spirit

Spirit to write this Friendly call and Admonition unto you ; which I desire you Read with Soberness of Mind, and consider in Coolness, whether ye are in the way of the Lord, which leadeth to Life Eternal, or ye are following the Pleasures of the Flesh, and so walking in the Broad Way that leadeth to Destruction ; for truly my Desire is, that they who sit in Darknes, may come to walk in the light of the Lord Jesus ; that their Souls may be deliver'd from the Thralldom and Captivity of the Man of Sin, who holdeth many in the Chains of Darknes, even until now ; which the Lord break asunder by his Almighty Power, that his great Work may be perfected in the Earth, and the Inhabitants thereof may learn Righteousness ; *that so the Knowledge of the Lord may cover the same, as the Waters cover the Sea ; even so, Amen.*

Written in York-Castle the
4th Month, 1677.

T. T.

Blessed is the Man that walketh not in the Counsel of the Ungodly, nor standeth in the way of Sinners, nor sitteth in the seat of the Scornful. But his Delight is in the Law of the Lord, and in his Law doth he meditate day and night, Psal. 1. 1, 2.

Thus the Prophet begins the *Psalms*, shewing or holding forth unto the Sons and Daughters of Men, the Blessed State of those whose *Delight is in the Law of the Lord*. Consider it well, dear People, of what Quality or Degree soever, and see where your hearts are, and what ye are Delighting in, in this Day and Generation wherein
we

we now live; for know assuredly, *that the Lord God Almighty hath caused his Day to dawn, and his Light to shine forth abundantly, even the Light of Christ Jesus, which is the true Light, which lighteth every Man that cometh into the World*, as the blessed Apostle testifies, *Joh. 1. 9.* So with the Light, search your Hearts, and see at all times what is the Delight of your Minds; I cannot but press it upon every one, to try and examine diligently, whether your Delight be in the Law of the Lord, and your Meditations thereupon, or ye delight in Earthly and Perishing things; for certainly, they who delight in Vanity, cannot partake of the Blessing. And know ye, that they who delight in Pleasures, and spend their time in Vanity (whether they be Old or Young, High or Low, Rich or Poor) serve not the Lord of Life, nor delight in his Commandments, who Createth and giveth Men Life and Being for that end and purpose, even to fear and serve him, that He might be glorified in every Heart and Soul. But Consider, O People, is it thus with you? or do not many of you delight to follow the Vanity of your Minds whatsoever they lead you to? Do not some of you, nay, many of you delight in Gaming, and Sporting your selves, spending many hours in vain and unprofitable Pleasures; some at Cards, or Dice, or other Games and Pastime, the generality of People spending the most part of their spare hours, when they are not in their ordinary Employments, in Running, at Foot-ball, Horse-races, and other such like Exercises, which do not become People professing themselves Christians; seeing we are exhorted to redeem the time, and not to spend or trifle

trifle it away in vanity, or fulfilling the Lusts of the Flesh.

Now unto the Light of Christ Jesus in your Consciences I appeal, you that are come to Men and Womens Estate ; and when ye are not in outward Labour, ye trifle away your time in the fore-mentioned or such like Exercises ; do ye then delight in the Law of the Lord ? surely ye cannot answer yea ; for are not your Minds at that time out therefrom, and wholly bent upon your Pleasures, which the Light bears witness against, and leadeth in the daily Cross to the will of the Flesh, and *to watch and be sober*, 1 Thes. 5. 6. whereas on the contrary, hoop and hollow, cry and roar, more like a Company of Bruits, than a People professing Christianity.

Others there are who delight (and spend much of their time) in Drunkenness, Gluttony, Feasting, or Banquetting, swallowing down abundantly Ale, Wine, and Strong Drink, Delighting themselves in Musick, Singing and Dancing, making a tinkling with their Feet, not considering that they must come to Judgment.

Oh ! How can ye be said to Delight your Souls in the Law of the Lord, or partake of the Blessings which the Lord hath in store for the Righteous ? verily my heart relents to think upon the misery that will come upon you, whose Delight is in the forementioned things, except ye Repent. *Wo unto them that rise up early in the Morning, that they may follow strong drink, that continue until Night, till wine enflame them. And the Harp and the Viol, the Tabret and Pipe, and Wine are in their Feasts : But they regard not the work of the Lord*, Isa. 5. 11, 12.

Oh !

Oh! Consider this, my Neighbours and People, doth not this woe reach many of you, in your Marriage-Feasts, and other Feasts of like sort? How many of you sit till ye be inflam'd with strong Drink, with Instruments of Musick attending upon you? I am greatly troubled for you, my Neighbours, and Country People; For *because of these and other abominations the People are gone into Captivity, Isa. 5. 13. 14. (led Captive by the Prince of the power of the Air) Therefore Hell hath enlarg'd her self, and open'd her mouth without measure, and their glory, multitude and Pomp, and he that rejoyceth shall descend into it. Read Isa. 5.* and consider it well, ye that delight in Vanities, and rejoyce in Pleasures, Drunkenness, Feasting, Whoredom, Musick and Pastime, the light of Christ in your own Consciences bears witness against you, that ye are not the People who delight in the Law of the Lord, for it testifieth against all such Vanities, therefore in that State ye cannot be said to be Blessed, but rather to be reckon'd amongst the Ungodly, who are as chaff, and cannot stand in Judgment, *but walk in the way of Sinners, who shall perish except ye repent, Psalm 1.*

Therefore, dear People, turn in your minds, and give ear to the Grace or Spirit of God, which the Lord hath plac'd in you; which, in the secret of your Hearts, at some times ye feel checking and reproving you for the evil of your doings; discovering unto you what is contrary to the Mind and Will of God. And likewise the same Spirit or measure of Grace, which the Lord in his love and good will to Mankind, hath given to every one, not only discovers unto
Men

Men and Women what is Sin and Evil, but also lets you see a need of Salvation. So that divers times, when ye have in your Passion or Pleasures rashly Sworn, and taken God's Name in vain, then have ye felt something in your hearts condemning you therefore, which suddenly lets you see that such Swearing and Prophaneness is Evil, and ought not to be done; so that in the inward prickings or checks thereof, hast not thou, O Man, or Woman, even at the very next word cry'd, *Lord have Mercy on me*, and been ready to smite thy Breast, so quick and sharp have been the Reproofs of the good Spirit in thy heart; try, O People, with the light of God in your Consciences, if it hath not been thus with you at some time or other. Now if ye would give diligent heed to this light, or manifestation of God's Spirit which he hath plac'd in your hearts, and with it weigh and try all your Words and Actions, before they be spoken or acted, this would be a perfect Guide unto you, and let you see the Evil, as it first arises in your hearts, before it come forth into Words or Actions. As for Example (because I desire that all may be edified) any that use to Steal, Swear, or Lye, doth not something in the secret of your Hearts convince you of the Evil thereof? and the same would perswade ye, when you are going to take any thing which is not your own, that you do not right in so doing. Now, if you at that time, would obey this manifestation, which perswades you to forsake the Evil, and do that which is right, you would be kept from the Sin of Stealing, and likewise the Swearer from Swearing, and the Lyar also, by taking heed to this

this Light, would be preserv'd out of Lying; *For it teacheth all, who are guided by it, to speak Truth every Man to his Neighbour.* And so every other Sin, which the Law of God Condemns, the light leads out of all, that are willing to follow and obey it; so that truly it may be said, even as it was in Days past; *Thy Destruction, O Israel, is of thy self, but in me is thy help,* Hosea 13. 9.

The Desire of my Heart is, that every one would turn inward, and no longer glory in your Shame, O ye Sons of Men! nor delight in Vanity, but *commune with your own hearts and be still,* Psal. 4. 4. that so ye may learn the fear of the Lord, *which is to depart from and hate evil,* Prov. 8. 13. And know ye that the Lord hath set apart him that is Godly for himself, the Lord will hear when I call unto him, Psalm 4. 3.

Hath the Lord made you Godly, and set you apart for himself? and doth the Lord hear you when you call upon him, you that have spent your time in Sports and Pleasures? are your Hearts emptied of Carnal Delights? know assuredly, that every Heart must be so emptied, before it can be prepar'd and fitted to Serve the Lord. And ye Swearers, who by Prophaneness and vehement Oaths, *cause the Land to mourn,* are ye set apart from your Oaths and Swearing? it's now high time for you to cease from taking the Name of the Lord God in vain; for the Lord will not hold him guiltless that taketh his Name in vain. And all Drunkards, Whoremongers, Lyars, and Scornful Persons, what can ye be said to be set apart from? Search and try, I exhort you all, and see what ye are doing; for the Lord is come to

to redeem his People, and set apart them that are Godly; *but he's not a God that bath pleasure in wickedness, neither shall evil dwell with him; the foolish shall not stand in his sight, for he hateth the workers of Iniquity, and will destroy them that speak leasing; for he abhorreth the bloody and deceitful man,* Psalm 5. 4, 5, 6.

O Foolish People! who are ignorant of the way of God, and spend your time, without applying your selves to Wisdom, and do not regard to seek after understanding in the things of God; but rest satisfied in going to hear and not practise what is in the Common-Prayer (as'tis call'd) or other things used in the Parochial or Parish Assemblies; and in so doing, ye bless your selves, and are accounted good Christians, tho' ye understand nothing of the Work of Regeneration wrought in your hearts; but many of you, when ye come from your Worship, and have fed your selves, spend the residue of the Day, some in Gaming and Sporting, some in Drinking and Carrouzing, and others in an idle drowzie manner, sit, lie or sleep, or spend the time in idle talking, or beholding the Games and Sports of others; so that may it not be said of you, as it was said of *Israel, they sate down to eat and to drink, and rise up to play; which Practise is very much used in this Generation;* tho' great Profession is made of Christianity, and many have professed and spoken much of the Scriptures being the Rule to walk by, but how contrary thereunto have all such walked, who are found in the fore-mention'd Actions; they whose Eyes are not blinded, may plainly see. But, alas! is it not too too evident, that many run as it were head-

long into such things, as the Scriptures of Truth plainly testifie against.

Wherefore, all People, whether Learn'd, or unlearn'd, mind the Light of Christ in your own Consciences, that is it which reproveth for evil, and by hearkning thereunto, ye will be brought out of Darkness and Ignorance, and 'twill teach you in the way of the Lord, and enlighten your understandings in the things of God; that so your Souls may partake of Blessings from the Lord. But surely, there must first be a forsaking of the Evil, before peace with God be witnessed. Therefore none rest your selves contented in the performance of any outward Ceremonies, and the root of Iniquity remains, and lodgeth in the heart, for now the Light is arisen, Praises be render'd unto the Lord, and a Profession without possession will not serve to Justification, neither will it excuse you before the Lord, *For now the sound is gone forth, and the Lord commands all People every where to Repent;* wherefore, my Neighbours and Country-Men, I beseech you be perswaded to forsake the evil of your ways, and turn to the Lord with your whole heart; for I cannot but plainly declare unto you, that 'tis not saying over the Lord's Prayer, and other things used by many of you, that will serve you to obtain Salvation, whilst the heart is not chang'd; for in him alone is Salvation witness'd, *who testified that he was the Light, and that he that follow'd him, should not walk in darkness,* John 8. 12. who also said, *except your righteousness exceed the righteousness of the Scribes and Pharisees (who said much) but practised not accordingly) ye cannot enter the Kingdom of Heaven,* Mat. 5.

Mat. 5. 20. so your saying ye hope that Christ will receive you to Mercy at the closing up of your Days, tho' ye continue in Sin while ye here remain, is not sufficient; Is your Hope the true Hope of the People of God? *which whosoever hath in him, purifieth himself, even as he is pure, 1 Joh. 3. 3.* Or is it not rather, *the hope of the Hypocrite which will perish, Job 8. 13.*

Therefore try your Hope every one, for whilst evil lodges in the heart, the hope is not regarded of the Lord, *who trieth the heart and reins, and saveth the upright in heart; for God judgeth the Righteous, and is angry with the wicked every day, Psal. 7. 9, 10, 11.* 'Tis the Heart that the Lord looks for, and nothing done by any Man or Woman can please the Lord, unless it be perform'd in uprightness of heart; for as 'twas said by one of the Ancients in the days of old, *even the Plowing of the Wicked is Sin, Prov. 21. 4.* This is worthy Consideration; for if the very Plowing of the Unregenerate be Sin, what think ye may be concluded of your Drunkenness, Whoredoms, your Swearing, and prophane Cursing, Gaming and Sporting, Pleasures and Wantonness, Lying and Storning, which Actions are all out of the Light, and displeasing to the Lord; and when the Book of Conscience comes to be open'd, what account can then be given to the Lord, by you who now go on in your Sins? Oh! consider, when time of pleasure shall be no more, how then will ye bear the Anger of the Lord every day? then will it not be grievous unto you, and ye know not how soon it will come upon you; tho' now ye regard not the reproofs of God's Spirit, being Snar'd in the works or

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your

your own hands ; but what saith the Scripture, *The Wicked shall be turned into Hell, and all that forget God*, Psal. 9. 16, 17.

Take notice, ye Disregarding ones, the Prophet here is very plain and positive ; slight not the many Warnings, which throughout many Generations have been given against Sin and Wickedness ; but mind the reproofs of the Lord, that so ye may come to know the Power of him to redeem you out of Sin, or else how can ye escape his fierce Wrath and Indignation ? for ye cannot but know, if ye will but deal honestly with your own Hearts, that while ye are following your Pleasures, ye little think upon the Lord. And all ye Drunkards, who waste the Creatures to satisfy your Lusts, abusing your selves with Wine, Ale, or Strong Drink, 'till ye can scarce stand or go, do not ye forget the Lord, when ye suffer your selves to be so overcome of your Lusts ? and ye who take pleasure in Musick, Singing and Dancing, are not ye likewise of those who forget the Lord ? and all prophane Swearers, Lyars, Whoremongers and Adulterers, do not ye forget the Lord ? search your own Hearts with the Light of Christ Jesus, in the cool of the Day, and ye will plainly see, *that God is not in all your thoughts*, Psal. 10. 4. *Therefore repent in time, put not the evil day afar off from you*, Amos 6. 3. *lest ye be turned into Hell*, Psal. 9. 17. where is sorrow and mourning continually, always remaining under the wrath of God, who will assuredly rain snares of fire and brimstone, with an horrible tempest upon the wicked, which is the Portion of their Cup, Psal. 11. 5, 6.

Oh my Friends, Neighbours, Acquaintance, and all People every where, be perswaded to *turn from the evil of your ways*, Jonah 3. 8. and follow the leadings of the Lord, that so ye may be instructed in his way, that ye may escape his fiery indignation, and by believing in and following the Light of Christ Jesus, that convinceth you of Sin, and checks and reproves for Evil, ye may come to learn Righteousness, *therefore barden not your hearts*, Psal. 95. 8. Heb. 3. 6. nor be any longer unbelieving, nor careless in your minds, but give diligent heed unto the Light, unto which ye have been directed, and by it ye will be taught, not only to forsake Evil, but also, if ye love and follow the Light, ye will know and witness a leading into the good, as the Holy Men of God did in ancient times, *For God is the same yesterday, to day, and for ever*, Heb. 13. 8. and his Power is the same, to preserve Mankind out of the evil of the World, at this day, as 'twas in the days of old, the deficiency is in Man's unbelief, and in not obeying and giving heed to the Light; for, whoso follows it, do not walk in darkness, but receives the light of Life, and so is led out of the dark Path, and come to witness their hands made clean, by the converting and saving Power of the most High, as one said, *the Lord reward me according to my righteousness, according to the cleanness of my hands hath he recompensed me; For I have kept the ways of the Lord, and have not wickedly departed from my God: For all his Judgments were before me: I did not put away his Statutes from me; I was also upright before him, and kept my self from mine iniquity, therefore hath the Lord recompensed me according to my righteousness, according*

cording to the cleanness of my hands in his eye sight,
 Psalm 18. 20, 21, 22, 23, 24.

Here is a State of Righteousness, Cleanness and Uprightness declar'd of, and holden forth: But now, the Enemy of the Souls of Mankind hath so far prevail'd over the People of this Generation, that many are driven quite out of hope of ever attaining such a State; neither will he suffer those, whom he holds in fetters, to believe that 'tis possible to be so freed or cleansed whilst here upon Earth; so greatly the Serpent labours to keep People alive in Sin, and dead to Righteousness; and he certainly knows, that so long as he can keep People so strait, that they believe they shall never be able to overcome Sin, whilst they remain in the Body, they shall never get out of his claws; for a Man or Woman must first believe in the power of God, which is able to deliver, before a Cleansing be witness'd. And I Testify, that the Lord God of Heaven and Earth is not only able, but willing also, to free all those that will forsake their Iniquities, and truly come unto him, Jo. 14. 6. in the way that he hath appointed, which is Jesus Christ, who lighteth every man that cometh into the world, Joh. 1. 9. So unto him alone all come, and he will give you rest; he'll ease you (that are weary and heavy laden) of the heavy burthens of Sin and Corruption, and bring you, if ye mind his leadings, into a Land of Rest, which the Father hath prepared for all that love him, Heb 4. 9. But the Kingdom cometh not with observations of this, or that, or the other thing of Man's Inventions: But, saith he, in whom is life, the Kingdom of God is within you, therefore refuse not to obey his voice,

voice, for he saith, *if ye love me, keep my Commandments.* So reject not the Call of his Spirit, which yet ceases not to strive with you, but obey its motion; ye may know it near you, in the secret of your Hearts, there its motion is to be felt, moving against Sin, and drawing unto *Peace and Holiness, without which* (saith one) *no Man shall see the Lord,* Heb. 12. 14. *But they that fear and serve the Lord, shall be girded with strength, and their way made perfect,* Psalm 18. 32.

Here's a promise of strength to those that fear the Lord, even *that their way shall be made perfect*: Must there not then be an overcoming of Sin? But I do not say, that 'tis by the Power, or Working, or Strength of Man, nor by any thing that he can do in any Performances, but by the Strength, Power and Love of God, in Christ Jesus our Lord, who is the Light of Men; and as Man or Woman comes to lay hold upon it, and is joyn'd thereunto, patiently waiting to be guided in that Light or Spirit of Truth, which shines in the Heart, *shewing what is that good and acceptable will of God,* Rom. 12. 2. even so as People follow the Dictates and Perswasions of the same, they come to the self-denying State, and so truly to take up the daily Cross, to the very ground of the rebellious Nature, and to the several Passions and Inclinations of Men and Women; and as this is stood and persever'd in, a *restoring of the Soul comes to be witnessed, and a leading in the Path of Righteousness,* Psalm 23. 3.

So come forward dear People out of Transgression, that your Souls, which have been long as it were, Sick and Faint, yea, even ready to faint, may now be restored to strength; for is it

not a certain Truth, that whilst your Delights are in Pleasures and Iniquity, your Minds feed upon Dust, which was said to be the Serpent's Meat; and so long as ye continue in that State, your Souls pine, and grow lean for want of Food, because ye lift up your minds to Vanity : *Therefore the clean bands ye cannot witness, nor an ascending into the Hill of the Lord, or how can ye stand in his Holy Place,* Psal. 24. 3, 4.

Therefore believe them not, who say 'tis impossible to be cleansed, or to walk in the way of the Lord ; for the Scriptures of Truth bear witness to such a State, as you may see by what is written ; farther 'tis said, *the meek will be guide in his judgments, and the meek will be teach his way ;* and again, *he that feareth the Lord, him shall he teach in the way that he shall chuse,* Psalm 25. 9. and 12.

Behold here what plain words are used to perswade People to come into the fear of the Lord, and Meekness ; what greater benefit can be expected, than is here promised to the Souls of Mankind ? even to be not only taught, but guided in the way of the Lord. Be perswaded People, to give up your selves to follow the Lord, who is willing to receive and guide you in the way of Truth ; and this Guide is not far from you, but even near unto you, in your own Hearts ; that is it which yet makes manifest the Deeds of Darknes, which are the By-paths which lead unto the gates of Death.

What the Deeds of Darknes are, I hope I need not now mention in particular ; the Light, if minded and given heed unto, will discover them, as the Apostle saith, *whatsoever doth make*
manifest

manifest is Light; and this brings those who follow its Leadings, to Integrity of Heart, and to trust in the Lord, as one said; Examine me, O Lord, and prove me, try my reins and my heart, for thy loving kindness is ever before mine eyes, and I have walked in thy Truth, I will wash mine hands in innocency, so will I compass thine Altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all his wondrous works, read Psalm 26.

And consider well, how confidently he speaks, and declares the work of the Lord, from what he felt, and experienc'd of his loving kindness; but at this day, if any speak of the like State, is it not accounted Boasting, or Self-Exaltation, by those who are Strangers to the work of God? But Oh blind People, take heed what ye do, and speak not evil of the things ye know not; but rather turn in your minds to the *measure of Grace which hath appear'd unto you, which taught the Saints in the days of old, that denying ungodliness and worldly lust, they should live soberly, righteously and godly in this present world; Tit. 2. 11, 12. and its Office is the same at this day, and its Power is the same as 'twas then, as they who are taught by it, can witness; they can truly say, there's Vertue and Power accompanying it, which cleanse their hearts, and make them fit Habitations for the Lord God to dwell in; to him alone, who rules over all, be Glory, Praises and Honour ascribed, for ever, and evermore.*

So, dear People, be not deceived, such as ye sow, such must ye reap; *if ye sow to the flesh, ye shall of the flesh reap Corruption; but he that sows to the Spirit, shall of the Spirit reap Life everlasting, Gal. 6. 7, 8. So 'tis not a light Matter, O People,*

ple, Eternal Happiness, or Everlasting Woe and Misery is before you, if ye follow the Pleasures and Lusts of your own Hearts, ye shall assuredly perish; but if ye follow and obey the Light of Christ Jesus, that discovers Sin unto you, 'twill lead you in the way of Salvation, and bring you to everlasting Joy and Happiness, even as one said, *the Lord is my Light, and my Salvation, whom shall I fear*, Psalm 27. 1. So he witnesseth the Lord his Light, and his Salvation also; but such as *regard not the works of the Lord, nor the operation of his hand, he shall destroy them, and not build them up*, Psalm 28. 5.

Dear People! be not yet regardless of the works of the Lord; oh! that ye would be persuaded to hearken to his voice, before destruction come upon you! for ye know not how soon it may come, seeing a long time ye have had wherein ye have delighted your selves in Vanity; some have spent many years, and little regarded the Lord, but have liv'd in great carelessness, as to the things of God. Therefore People of what State or Profession soever, look inward, and with the Light examine what your Hearts have regard unto; for if ye search your Hearts any otherwise than with the Light of Christ Jesus, ye cannot see clearly what lodges in them; for the selfish Reason, or fleshly Wisdom will tell you, if ye consult therewith, that ye are in a good State of Christianity, ye observe the Ordinances, go to hear Divine Service, and hope to be Sav'd by the Merits of Christ Jesus, when ye are dead, tho' while ye live, ye do many things, which (ye know in your own Consciences) are contrary to his Will and Commandments.

mandments. Now Christ himself said, *If ye love me, keep my Commandments*, John 14. 15. And further plainly saith, *that 'tis not every one that saith Lord, Lord, that shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven*, Mat. 7. 21. the same shall be Saved. Consider this well, and try your selves, for 'tis of great Concern unto all; for certainly the will of God is, that Man and Woman should live a Sanctified Life, *in all Godliness and Honesty*, 1 Thes. 4. 3. So there must be more than a few outward Performances, and a bare profession of Christianity, for that brings not the knowledge of God, who is a Spirit, and his Worship is Spiritual, not limited to Person, Time, or Place; therefore to the inward teachings of the manifestation of the Spirit, committed unto you to profit withal, 1 Cor. 12. 7. must I again direct you; being sensible in my measure, *that it leadeth out of iniquity, into all truth*, Joh. 16. 13. where the blessed State is known, by them whose Transgression is forgiven, and whose Sin is cover'd; yea, *blessed is he unto whom the Lord imputeth not Iniquity, and in whose Spirit there is no guile*, Psalm 32.

Now they, in whose Spirit there's no guile, dare not plead for Sin term of Life; no, no, they abstain the very appearance of evil, and by the Spirit are taught to shun and avoid the same. *But they who commit Sin, are the Servants of Sin*, Joh. 8. 34. and such are they, who regard not the reproofs of the Spirit of the Lord, which would not only convince the World of Sin, but also by the power and working of the Lord Jesus Christ redeem from Transgression, if People would receive the Instructions thereof: Oh! that
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it were more given heed unto by Men and Women! surely 'twould lead them not only to confess, but also to forsake the Evil, and then Mercy would be obtain'd; but without forsaking, as well as confessing, there is no promise of Mercy. *For the Lord loveth Righteousness and Judgment, the Earth is full of his Goodness; therefore he saith, Let all the Earth fear the Lord, let all the Inhabitants of the World stand in awe of him, Psal. 33. 5, 8.*

The fear of the Lord, true awe and righteousness which he loveth, are more than words, for words which may seem glorious, may be attain'd to, and likewise a profession of Godliness or of Righteousness may be got into, and yet the heart be not right in the sight of God: Therefore 'twas said of old, *Rent your hearts, and not your garments, and turn unto the Lord, Joel 2. 13.* for 'tis the heart which God requires, and Righteousness there wrought, thro' Faith in Christ Jesus, is only accepted with him: Therefore every one see that your hearts be chang'd, by the operation of the Power and Spirit of the Lord, and that Corruption be purged out therefrom, by the Blood of Jesus, which must be done by yielding obedience to the true Light before mentioned. So heed not so much an outward Conformity to any observations, as to find an inward Change wrought in the heart by the power of the Lord. Yet this I am bold to affirm as a certain Truth, that where a thorough Change is wrought in the Heart, and the Mind is truly given up to serve the Lord, there Holiness of Life and Conversation follows, and shews forth it self in the Creature, as the Fruits of that good Spirit, whose Work it was, and is to cleanse the Heart from
the

the Corruptions which formerly lodged therein ; so try how 'tis with you, all People, and what Fruits are brought forth by you ; for when the humble meek Spirit comes to rule, then dare the Creature no more follow the desires of the Flesh, nor walk in the pride of Life, nor live in Rioting and Drunkenness, Pleasures or Wantonness, because all such things are displeasing unto the Lord, and because of them, *the wrath of God cometh upon the Children of Disobedience*, Ephes. 5. 6.

Therefore, O People, young and old, that ye may escape the wrath of the most High, stay no longer in these things, which ye see are contrary to the Lord ; take heed of acting any more contrary to the measure of Grace, the Light of Christ Jesus in your own Consciences. For altho' in *the time of Ignorance God winked*, yet verily now he *commandeth all People everywhere to repent*, Acts 17. 30. and ye know not how soon the Lord will call you to an Account ; therefore, O Man or Woman, from henceforth *keep thy tongue from evil, and thy lips from speaking guile, depart from evil, and do good, seek peace and pursue it.* Thus the Prophet exhorts and calls People from evil, and would perswade them to do good ; for he did well know (and therefore declar'd, that others might be thereby provoked to forsake the evil of their ways) *that the eyes of the Lord are upon the righteous, and his ears are open to their cry ; but the face of the Lord is against them that do evil, to cut off the remembrance of them from the Earth*, Psal. 34. 13, 14, 15, 16.

O all People, seriously consider, would ye have the Lord to set his face against you ? I believe the generality of People will answer, they hope he's
not

not against them; but know ye, that the Prophet of the Lord did declare the Truth; so except ye can witness your selves brought out of wickedness, are not ye of those whom the face of the Lord is against? so try your selves, it cannot hurt any to be often upon the search and trial of their own States, for 'tis only *he that doth righteousness, that is righteous, even as he is righteous, he that committeth sin is of the Devil*, 1 Joh. 3. 7. So see with the Light how 'tis with you, for *with the Lord alone is the fountain of Life, and in his light we see light; there are the workers of Iniquity fallen, cast down, and shall not be able to rise*, Psal. 36. 9. and 12.

So Friends, this is the Light which we bear Testimony of, even it in which the Prophets and Holy Men of God did see Light, which I would have all to take heed and hearken diligently unto, and 'tis near unto every one; for it shines in the hearts of Men and Women, tho' all don't believe in't, nor walk in it, but love darkness rather, because their deeds are evil; and such are they who are workers of Iniquity, who are cast down and not able to rise, because they contemn or despise the Light, and the call thereof in their own Hearts and Consciences; choosing rather to follow the Delights and Pleasures of their own Minds, tho' the Light shows them the evil thereof, and would lead them out of the evil thereof, as before shewed; Oh that all People would follow the leadings of it! then surely they would find the Power of the Lord to accompany them, and lead them into righteousness, and bring them to delight in the Law of the Lord; and who delight in the Lord, to them a Promise is made,
which

which the Lord will not break, he will bring forth their righteousness as the light, and their judgment as the Noon-day; therefore he saith, cease from anger, and forsake wrath, fret not thy self in any wise to do evil, for evil doers shall be cut off; but those that wait upon the Lord shall inherit the Earth, and shall delight themselves in the abundance of peace.

Thus the Prophet still labours to bring People to cease from evil, plainly declaring the sad effects that follow them who continue therein, the evil-doers (said he) shall be cut off; therefore all People who read these words, be perswaded, I intreat you, to forsake the evil, and come unto the Lord, that ye joyning to him, may have a right unto the precious promises of the Lord; which are recorded in the Scriptures of Truth: For truly, while Men and Women live in Transgression, they have no right to the promises of Eternal Life.

Therefore whoever they are that flatter themselves or others, by applying the Promises of Christ Jesus and his Mercies unto them, whilst yet their Sin remaineth, Oh People, they do but daub you with untempered Mortar; and so they that daub, and they that are daubed shall fall together: Which that ye may escape, I beseech you all, especially you my Neighbours and Acquaintance, I intreat you again and again, to *put away the evil of your doings*, Isa. i. 16. let not the Enemy of your Souls keep you any longer in thralldom, is my earnest desire unto the Lord on your behalf; this the Servants and Prophets of the Lord in all Ages Travel'd for, that People might be brought out of all evil; not some, but all:
-There.

Therefore 'tis said again, *Depart from evil, and do good, and dwell for evermore; mark the perfect man and behold the upright, for the end of that man is peace, but the Transgressors shall be destroyed together, the end of the wicked shall be cut off,* Psalm 37. 27. and 37, 38.

Now who are they that dare reply against the Prophet of the Lord, and say, *that none can be perfect whilst on this side the grave?* surely the upright-hearted do witness that the gift of God, which leads out of Transgression, is a perfect gift, and who are joyn'd to it, are in their measures in the same state as they were, of whom 'tis said, *mark the perfect man;* and (observe) if Transgressors shall be destroy'd, and the end of the wicked cut off, then if none could witness Redemption out of Transgression, who should escape cutting off, or being destroy'd? but blessed be the Lord, a Remnant can truly say this day, that the Lord's hand is not shortned, neither is his power lessen'd, nor his good will to Mankind restrain'd; for he yet preserves his People in their integrity, and setteth them before his face for ever (as 'twas in antient times) *Psal. 41. 12.*

So 'tis the Lord alone that delivers his People from the power of the Enemy; that would keep them in the Bondage of Sin, that so he might triumph over them, as he doth over many at this day, who are held in his Chains; but the Lord both delivers out of his power all that will come unto him, and also preserves in integrity his chosen ones; praises be given unto him over all for ever: All those that abide in his Counsel, he enableth to persevere in the strait way of self-denial, and to such his Commandments are not
grievous,

grievous, but joyous; yea, 'tis he alone, that *setteth the solitary in Families, and bringeth out those which are bound with chains; but the rebellious dwell in a dry land,* Psal. 68. 6.

What are those Chains which the Lord bringeth out of? are they not the Chains of Darkness which they are bound in, that hate the Light, because their deeds are evil? yet ye may see the Lord bringeth out of them. Therefore be not rebellious against him, nor reject his Call by his Spirit in your inward parts; but seeing he hath made manifest what is Sin, which he would have you to forsake, cast it off and forsake it, for 'tis Sin separates from God, and strong are the bonds and chains of darkness, in which the workers of Iniquity are held; yet stronger are the Cords of Gods love, to draw and deliver therefrom, all that will receive it; yea, his Love is universal, there are none excluded from it, but they that rebell against it; 'tis they who dwell in a dry Land, where the streamings forth of the Love of God are not known.

Oh People! my Soul pities you, who have eyes and see not, ears and hear not, the things belonging to your peace; neither can ye, so long as your hearts delight in folly; therefore your destruction slumbereth not; *but they that are of a clean heart, feel and experience the goodness of the Lord,* Psal. 73. 1.

So were there not some in those days, whose hearts were clean? and shall we now (in Gospel-times, when Christ the Light is made manifest) count it impossible to be cleansed, while we live in this world? where then must we be cleansed? is the hand of the Lord shortned, that it cannot

save, now, as in times past? no, he's the same that ever he was, and is yet willing to wash and cleanse all People. But take notice, 'tis they that endure unto the end shall be saved, and they who follow him, he leads out of Iniquity; and so, by his living Power he brings to witness the same Life rais'd in measure, as the Prophets and Holy Men of God did witness in Ancient times, who did not account it boasting, nor self exaltation, nor Spiritual Pride, to declare unto others what the Lord had done for their Souls, as one said, *Preserve my Soul for I am holy, O thou my God, save thy Servant that trusteth in thee*, Psalm 86. 2.

Now, ye that cry out so fast against any that come to witness Holiness of Life, what think ye, if ye had been in the days of *David*, would ye not have accounted him a Confident Person, a Boasting Fellow, or one fill'd with Spiritual Pride, as ye do many of the Servants of the Lord at this day, who do truly witness a measure of the same Spirit, which leads into all Truth, and guides them in the way of Peace and Holiness, without which no Man shall see the Lord; *for lo, thine Enemies shall perish, and the workers of Iniquity shall be scattered*, Psal. 92, 9.

Mark here, the Workers of Iniquity are reckon'd with the Enemies of the Lord, which are to perish; so it concerns every one, as they desire the welfare of their Immortal Souls, to incline their Minds to that which will lead them out of Iniquity, and redeem them out of the perishing State, which is the Gift of God, even in his Beloved Son Christ Jesus, whose light shines in the Hearts of Men and Women, not only to discover,
but

but to lead out of the works of Darknes, where the Iniquity lodges; so by following the light, People come to witness the Righteousness of God fulfilled in them; *for light is sown for the righteous, and gladness for the upright in heart; rejoyce in the Lord, ye righteous, and give thanks at the remembrance of his holiness, Psal. 97, 11, 12.*

Now if none could be made Righteous while here upon Earth, whom did the Prophet write unto? or why was this left upon Record? was it only to make the hearts of tender People sad? and to fill them with mourning and grief of Soul, to consider that the Lord was so good unto his People in times past, and that now we shall never come to see an end of our Miseries, nor ever witness an overcoming of the Enemy of our Souls, so as to be made Righteous, while we live among the Children of Men: Oh! is it not cause of sorrow indeed, to the tender hearted (whom the Enemy is ready to buffet because of the frailty of the Flesh) thus to reason? and further, to read or hear that some were made Righteous in Generations past, and so exhorted to rejoyce; but now they are told, 'tis impossible to attain to such a state on this side the Grave; but they must always find some imperfections remaining. I tell you People, this is heavy Tidings to bring to any Soul who is in a troubled State because of Sin, which separates from God; surely they who Preach it, cannot be said to be Healers of the Breaches, nor Physicians of any value; but blessed be the Lord, he hath heard the groanings and cries of the Souls of his People, who have long lain in Bondage, and been Oppressed; and he hath rais'd up, qualified and sent forth many able

Ministers in this our Day and Generation, and hath Sanctified and Authoriz'd 'em to Preach the Gospel (*which is the power of God unto Salvation*, Rom. 1. 16.) unto all that dwell upon the Earth, and this is the Salvation of Christ, *who is willing to save to the uttermost all them that come unto God by him*, Heb. 7. 25. and such are made living witnesses, that the Lord is both able and willing to perform the same work in his People now (according to their measures) as he did in his Servant in times past; who said, *I will behave my self wisely in a perfect way; I will walk within my House with a perfect heart; I'll set no wicked thing before mine eyes; I hate the work of them that turn aside, it shall not cleave unto me*, Psal. 101. 2, 3.

So press forward, all you who have any desire to walk in the way of the Lord; stick not in any thing, which the Light in your Consciences discovers to be evil; but as it discovers, so be ye faithful to the Lord, in forsaking every thing that would defile, how goodly or pleasant soever it may seem in your own eye, or Reason; then shall ye witness a leading on in the perfect way of God, where ye may walk with a perfect heart, and come to understand the loving kindness of the Lord, *David saith, I will praise the Lord with my whole heart, in the assembly of the upright, and in the Congregation*, Psal. 133. 1.

So here was an Assembly of the upright, what say ye to it? ye that talk so much against holiness of Life, what think ye? were these a Congregation of Drunkards, Whoremongers, Swearers or Lyars, or a People that delighted themselves in sinful Pleasures or Wantonness, Pride or Covetous-

Covetousness? certainly no, they were no such People; but rather such as had pleasure in the works of the Lord; for saith one, *blessed is the Man that delighteth greatly in his Commandments*, Psalm 112. Therefore be perswaded, my Friends, Neighbours, and People, while ye have a Day and time prolong'd unto you, to cease from all vain Delights, and now let your Delight be to obey the Commandments of the Lord; *For unto the upright there ariseth light; his seed shall be mighty upon the earth, the generation of the upright shall be blessed; the wicked shall see it, and be griev'd; he shall gnash with his teeth, and melt away, the desire of the wicked shall perish.*

Here's the Blessed State of the Righteous, and the Woeful State of the Wicked in short describ'd; O that all People would consider it, and forsake their wickedness? for surely all those words and Writings of the Holy Men of God, were left upon Record for our Admonition, Edification and Instruction; and if ye, who profess the Scriptures to be your Rule, do yet slightly read them over, and refuse to come to the Life which they testify of, then great will be your Condemnation; for, shall not all those faithful Testimonies, which the Servants of the Lord have given forth and declar'd, rise up in Judgment against you? and the witness of God in all your hearts, will then be a swift witness against every one that doth evil; and if thine own heart condemn thee, is not God greater than thine heart to condemn thee likewise? Consider this, ye Proud, Lustful and Lusty ones, and all ye careless ones, who go on in Sin, and glory in your shame; and take the failings of some of the Servants of the Lord,

Recorded in Scripture, to plead for your continuing in Sin, as some have said, *David* Sinned against the Lord, and *Peter* deny'd him, and yet the Lord pardon'd them; so we hope, tho' we be Sinners, the Lord will have mercy on us; and some are ready to instance the Lord's mercy to the Thief on the Cross, for their continuance in Sin till the very last hour of their Lives.

Now know, O People, that these things were not left for that end, that any thereby should be in any sort strengthen'd to continue in Sin one hour: But on the contrary, that by the Example of their being so suddenly overtaken, we shou'd be more circumspect and watchful in the Grace of God, to shun and avoid every appearance of evil; for the Lord was pleas'd to grant unto them Repentance; yet thou knowst not, O Man or Woman, whether thou shalt have time till to morrow, or not; and some we read of, to whom no place of Repentance was found. Therefore, dear People, put not the Day of the Lord afar off, nor defer your Repentance till the next Day; but even now, while ye have time, turn inward, turn inward unto the measure of the grace of God, which convinceth you of Sin; how soon wou'd it lead you out of Iniquity! and to take heed unto your ways, according to the word of the Lord, by which a young Man may cleanse his way, and come to be blessed in the undefiled way of God, and to walk in the Law of the Lord, in which the Travellers do no Iniquity; they walk in his ways, who preserveth 'em in integrity of heart unto the Lord: Is not this a precious State? doth not every honest Heart desire thus to walk? truly People, if ye'll
take

take heed to your ways, according to the word of the Lord, 'tis possible for you, thro' the assistance of the Divine Heavenly power of the Almighty, to walk in this blessed Path: The Prophet said, *thy word have I hid in my heart, that I might not sin against thee.* So this is the word which is near thee in thy heart, according to which thou art to take heed unto thy ways, thereby to be preserv'd from Sin, *Psalms 119.* read from 1. to the 12th ver.

So thou who hast lived in that for which thou hast been reprov'd, and hast seen thou oughtest truly to repent and turn from the Evil, and look inward, and mind that just Principle which testifies against every appearance of evil in thy mind, O Man or Woman, in the first motion or conception of it, before it come forth into words or actions, for in the heart is the first motion to any Sin. Which motion no sooner hath place therein, but suddenly the light comes and discovers it. As thus, the Enemy of Mankind put it first into the Heart of Man or Woman, to Swear, Lye or Steal, or to commit any other Sin, by which there may be a probability of some profit, or a kind of a Satisfaction or Pleasure to the Carnal delight of the Person wrought upon; but before the Action be committed, the light of Christ Jesus, or the measure of the good Spirit given to every one to profit withal, which marks and takes notice of every motion in the Mind, speaks in the Creature on this wise; Oh! what art thou now going to do? if you Swear, Lye, or do any other Wickedness, which I make known to ye to be evil, you will assuredly bring down the wrath of God upon you, and then

what will you do in the end thereof? Surely, tho' now thou receivest some small benefit, or short pleasure by committing such an evil, 'twill bring bitterness in the end; therefore do not so wickedly against God thy Maker.

Now, if the Creature give heed to the Light, which thus speaks in him, and hearken to its Counsel, in yielding Obedience to it, then the Sin is dash'd down in the very Motion, before it break forth into words or actions. So, here's not an entring into Temptation, but a deliverance from Evil is witnessed; and so the Righteous Seed gets dominion in the Creature, and a rejoicing comes to be known, according to the Scriptures, *when the Righteous bears Rule, the City rejoiceth*, Prov. 11. 10. But on the contrary, if the Creature follow the persuasions of the Evil Spirit, which first rais'd the motion to Sin, then the Sin comes to be conceiv'd in the heart; yet the good Spirit strives with Man to hinder the bringing of it forth; and also, the Wicked One labours on the other hand, to put the Creature forward to act the Sin, which is hatch'd or contriv'd in the Mind; and if the Creature yield up the Members of the Body to serve Sin, by the persuasions of the Evil One, then the Sin conceiv'd is brought forth; and then the Light or good Spirit, which before would have reclaim'd the Creature from committing the Evil, doth now reprove for it; which reproof is sometimes so readily felt, that the Person who Sinn'd, is immediately sensible, that he or she hath done that which they ought not; and suddenly beg mercy of the Lord; yet not keeping their Minds to that perfect Guide, it may be, soon after go again into the

the same Offence, or some other like unto it; 'till at length, the Custom of Sin take away the sense of it, and the Spirit of God ceases to strive any more; and then the Creature is given up to the swing of its own hearts Lusts; and some run on headlong, even committing Sin with greediness, not regarding their latter end; but treasuring up to themselves wrath against the Day of wrath, grow harder and harder in Iniquity, till they draw upon themselves the just Judgment of the Lord, which will assuredly overtake all the rebellious, who wilfully rebel against the Light in their own Consciences; *for all the wicked he'll destroy*, Psal. 145. 20.

Therefore, all People, I cannot but exhort you once more, to hearken to the Counsel of the Lord; and I even beseech you, my Neighbours and Country People, to forsake the evil of your ways, and break off your Sins by Repentance; *for though your hearts may cheer you, and ye may follow the sight of your eyes, delighting your selves in Vanity, sporting as in the day time, yet know, O Man or Woman, that for all these things God will bring thee to Judgment*, Eccles. 11. 9. Therefore 'tis said, *Remember thy Creator in the days of thy Youth*, Eccles. 12. 1. *for the time hasteneth, that the Daughters of Musick shall be brought low, and the desire (after Vanity) shall fail, and the dust shall return to the Earth as 'twas, and the Spirit to God who gave it.*

Much more might be written concerning the many Testimonies which the Servants of the Lord (from Generation to Generation) have given against Sin, and the many Exhortations and Reasons they have left upon Record, to perswade People therefrom; for the whole drift and substance

stance of the Writings of the Holy Men of God, contain'd in the Scriptures of Truth, is to bring People to that which frees from Sin; so the desire of my heart is, that the Understandings of all People may be open'd, that they may rightly come to know and understand the things belonging to their Eternal Peace; that none who hath any desire after the Lord, may slight or reject the Counsel or Reproofs of his good Spirit in their hearts, nor undervalue his Appearance, or Light in their Conscience, which makes manifest or discovers deeds of Darkeness, that so all may come to the Knowledge of the Truth, in which they are made free, are freed indeed. Altho' by Men many are exposed to Sufferings or Troubles outwardly, yet the hope of *Israel* is in the Lord, with whom is Mercy, and plenteous Redemption, who will redeem his People from all their Troubles; to him alone be Honour, Praises, and pure Obedience given for evermore; so as saith the Preacher, the Conclusion of the whole Matter is, *Fear God, and keep his Commandments, for this is the whole Duty of Man; for God shall bring every work unto Judgment, with every secret thing, whether it be good, or whether it be evil, Ecclesiastes 12.*

13, 14.

T O

T O
KING *Charles* the Second,
O F
E N G L A N D, &c.

O KING!

” **A**ltho’ I am sensible that the Lord hath
 ” many times thorow his Servants, both
 ” by Word and Writing, given thee many faith-
 ” ful Warnings, and precious Admonitions, yet
 ” do I feel something upon me to present unto
 ” Thee ; which, tho’ it be as a Mite cast into a
 ” Treasury, yet, O King, despise it not, but
 ” lend an ear to hear, and the Lord God Al-
 ” mighty give Thee Understanding to receive
 ” the things which belong to thy everlasting
 ” Peace.

” Many and grievous have been the Sufferings
 ” of the Lord’s People (call’d Quakers) these di-
 ” vers Years, and several ways have they been
 ” exposed to great Calamities for Conscience
 ” sake ; amongst which, this yet remains upon
 ” us in several Counties of *England* ; that by long
 ” and tedious Imprisonments, many Persons have
 ” been and are separated from their Families
 ” (for a long time together) whereby many Bo-
 ” dies

" dies have been worn out to death, (since Thou,
 " O King, bearest Rule in these Nations) and
 " others reduc'd to great poverty, by being se-
 " parated, Husbands from Wives, and Parents
 " from Children; which formerly (by English
 " Protestants) was accounted the most high Of-
 " fence, and greatest injury against mutual So-
 " ciety, and Natural Affection that could be com-
 " mitted, as Ancient Records relate.

" Now, if the Separation of Man and Wife,
 " when Papists bear Rule, was so accounted by
 " Protestants, as before said, is it not now much
 " more Condemnable in People who profess
 " themselves to be of the Reform'd Protestant
 " Religion? But verily, by People of divers Pro-
 " fessions have the Lord's People suffer'd in this
 " Island for the most part, even from the Year
 " 1652. 'till this present time; how seldom have
 " the Goals in this the Land of our Nativity,
 " been empty of God's People since that time?
 " how many Families have been almost ruin'd
 " by Spoils, who have pretended to excute the
 " King's Laws? and some have been forc'd into
 " Exile, and many have otherwise Suffer'd for
 " the exercise of their Consciences towards God,
 " in these Thy Dominions.

" And now, O King, a little look back, and
 " consider the Dealings of the Lord with Thee
 " from Thy Youth: How did he deliver and
 " preserve Thee time after time, when thy Soul-
 " diers fell by the Swords of their Enemies, and
 " Thy Troops were scatter'd from Thee? did
 " not then the Lord wonderfully deliver Thee?
 " Cast back Thine Eye, and remember the Mer-
 " cies of the Lord towards Thee; who, after
 " Thou

" Thou hadst been so long in Exile, was pleas'd
 " again to bring Thee into a Land of Peace and
 " Plenty, not by Sword or Spear, or strength of
 " Men, but by his Providence; he made the
 " People subject to Thy Government, and divers
 " times since hath he deliver'd Thee from those
 " who sought Thy Life, and (as hath been given
 " out) contriv'd Thy Destruction.

" What more could be done for any Prince,
 " than the Lord hath done for Thee? and if,
 " after all these Mercies, Thou still suffer the
 " Lord's People to be persecuted and kept in
 " Prison in Thy Dominions, surely his Mercies
 " will come to an end, as to Thee wards, and
 " he'll grow weary of forbearing: And truly (I
 " must be plain with Thee) he'll bring Deliver-
 " ance to his People, by what way he pleaseth;
 " but terrible will be his Judgments upon Thee,
 " and all who seek to oppress his tender and de-
 " spis'd People, who are unto him as the Apple
 " of his Eye; ah! woe is me, I am pain'd, I am
 " pain'd, Oh, that my Head were as a Fountain
 " of Tears, that I might weep Day and Night
 " before the Lord, for the Calamity which is to
 " come upon the Wicked in the Land of my Na-
 " tivity, except they speedily Repent.

" The King and People of *Nineveh* Repented
 " at the Preaching of *Jonas*, and the Lord spar'd
 " 'em; and *Abab* King of *Israel* humbled him-
 " self, when he was told of the Evil which the
 " Lord by the Prophet said he would bring upon
 " him, and the Lord diverted the Judgments,
 " and would not bring the Evil in his Days,
 " because he humbled himself, and went softly.
 " So now, O King! if Thou, Thy Council, Thy
 " Parliament,

" Parliament, Nobles and People would humble
 " your selves, and break off your Sins by Repent-
 " ance, and your Wickedness, by shewing Mercy
 " to the Poor and Oppressed People (who have
 " been long as it were trodden under foot) and
 " set free the Prisoners who are Sufferers in Thy
 " Goals for Conscience sake; then if ye will yet
 " hearken to the Lord, there is Mercy with
 " him that he may be fear'd; and it may be,
 " he'll yet spare the Inhabitants of this Island,
 " and remove the Judgments which are even
 " ready to be pour'd out, if You and they still
 " harden your hearts, and go on in Sin, Cruelty,
 " Oppression and Persecution.

" About two Years ago, Thou wast call'd un-
 " to to cast open Thy Prison Doors, and set free
 " the Lord's People, &c. but instead thereof,
 " many are since Imprison'd in these thy Domi-
 " nions. In this Castle of *York*, we are about
 " Fifty Persons Imprison'd, not for evil doing,
 " but upon a Conscientious Account; some of
 " whom have been Prisoners Five Years. Hear-
 " ken and consider the Sighs and Tears of the
 " tender Wives and Children, whose Husbands
 " and Parents are thus rent from 'em, and kept
 " from Year to Year from their dear Relations,
 " Labours and Employments in the Creation: Oh
 " stop this violent proceeding of hard-hearted
 " and Cruel Men; and take away this Crying
 " Sin of Persecution in Thy Dominions, which
 " certainly cries in the ears of the Lord for Ven-
 " geance against the Oppressors of his People;
 " and let the Sword of Justice be laid upon
 " the Transgressors, that so Thou mayst Rule
 " for God, and be a Terror to the Evil doers,
 " and

" and a Praise to them that do well ; and so
 " shall You become truly Honourable ; and the
 " Sober People will rejoyce, and the upright
 " hearted will be glad under Thy Govern-
 " ment.

" So thus I have clear'd my Conscience unto
 " Thee, and have Peace with the Lord ;
 " what acceptance soever these Lines may
 " find from Man ; but whether Thou hear
 " or forbear, I shall be clear before the
 " Lord, when he ariseth to render to every
 " one according to their Doings : So my
 " desire unto the Lord God is, That Thou
 " may'st find Mercy with him, and always
 " follow that which is good.

*Written by a Sufferer in Bonds for
 the Truth's Sake, who hath been
 a Prisoner by a Writ de Excom.
 Capiend. above 2 Years—*

Thomas Thompson,

From York-Castle, the
 3d Month, 1679.

*A Copy of this was deliver'd into the
 KING's own Hand.*

A few Words to those who are Persecutors of the Innocent.

O Ye Cruel Hearted ones, who are yet striving against the Lord, seeking to inflict Sufferings upon an Innocent People, some thinking to enrich your selves with the Estates of those who harm you not, only for the exercising their Consciences towards God, therefore ye take an Advantage against them, and Inform against 'em at your Courts, Sessions, Assizes, or elsewhere, where ye think to get Power, to Spoil or Ruine the Estates of some of God's People. But in the dread of the Lord God Almighty, I declare unto you (who would greedily devour and make a Prey upon the Innocent) that ye shall never see your desires satisfied, but the Righteous God will frustrate your Expectations, and preserve those that trust in him; and at the time determin'd, a Worm shall be quicken'd in your own Bosoms, which shall gnaw and eat as doth a Canker, till ye be consum'd and brought to nothing. And altho' some have been suffer'd to do much, as to the spoiling the Goods of many Sober People, yet wherein have ye prevail'd, who have been any thing better'd thereby? Consider of it, before it be too late, ye that have manifested your Cruelty, not sparing any that fell into their hands, but have made great Spoil and Havock in many places; driving Kine, Oxen

Oxen and other Goods from the right Owners thereof; as the *Sabeans* and *Chaldeans* did from Innocent *Job*, so have ye done to divers of your Neighbours; oh! hard-hearted People, who have no regard to the Poor, Fatherless, or Widows, raking all they could light upon, not leaving some one Bed to lie upon, nor any other thing which they accounted worth the taking away. The Day hastens, in which the Lord will render unto you Tribulation and Wrath, because ye are found troublers of his People, whom, blessed be his Name, the Lord supported, and doth support in all their Trials; so that many can say in this Generation, they suffer'd with Joy the spoiling of their Goods. And now try your selves, ye that thirst so greedily after the Estates of others, who have done you no wrong, how do ye observe or keep the 10th Commandment? You shall not Cover, &c. Now if it be a Sin to Cover our Neighbours Goods, as undoubtedly 'tis; then certainly 'tis much more Sinful, with Force and Violence to take 'em away. Take good notice of it, for an Account all must give before the Lord, for every Action done in the Body.

Others there are in this Land of our Nativity, who yet cease not to cast the Bodies of the Lords People into Prisons and Goals for the Truth's sake; so not only as much as in you lies, hazzard the Impoverishing of several by keeping 'em separate from their Families and Employments, but also do greatly endanger the Health of their Bodies, by close keeping in Holes and Prisons, in Heats and Colds; both which usually attend such Places, where many already have Sealed their Testi-

mony with their Blood; who have laid down their Bodies in thy Goals, Oh *England*! whose Innocent Blood cries aloud for Vengeance against you, who are concern'd in Persecuting the Lord's People; consider, what will ye do, when the Lord God of Heaven and Earth ariseth in his jealousy, to avenge the Sufferings of his People who have been bereav'd of the Creatures thro' your Cruelty, which should have afforded them a comfortable livelihood; so that to the utmost of your Power, may not ye be said to have shortned the days of many, by taking away their necessary food, and shutting 'em up in Holes or Prisons.

Oh you that are concern'd in those things, of what sort soever, certainly, certainly the time will come wherein ye shall mourn and lament, for all the hard dealings which ye have done against the least of the Lord's People, yea and even with grief and anguish be ready to Curse the day that ever ye had an hand in spoiling the Goods of the Innocent, or in haling them to Prison, so great will be the Indignation of the Lord against you, tho' now ye regard him not, nor the many Warnings which he hath given, nor yet the Judgments which he hath manifested upon divers Persecutors in days of old, and thorough many Generations. Ye are more inexcusable than many that went before you, inasmuch as more of the Light and Glory of the Lord is now appear'd unto the Sons of Men; and the greater will your Judgment be, for that ye have heard of the Indignation of the Lord, pour'd down upon Persecutors in days of old; and know certainly, if ye do not speedily Repent, and cease from

from Persecuting the Innocent, the Lord will bring upon your heads the blood of his Servants, which hath been shed for their Testimony to the truth of our God, and ye'll be found guilty before the Lord, of devouring *Jacob*, and laying waste his dwelling place; for ye have gather'd your selves together against the Soul of the Righteous, and condemned Innocent Blood; therefore the Lord will arise to take Vengeance on his Enemies; and ye that are found Persecutors of his People, shall not be able to stand before him. Your pleading that ye do but execute the King's Laws, will not then save you from the indignation of the Lord; for even all the Persecutors that we read of, from the days of *Nebucad-nazzar*, unto this day, did pretend some Law, Prescript or Edict for what they did against God's People, and would not acknowledge that they did evil in the doing of it, but always blam'd the Sufferers, sometimes accusing 'em of Heresie or Blasphemy, Wilfulness or Stubbornness, and Disobedience of the King's Laws, even as they do at this day; but the Lord will arise to clear the Innocency of his Suffering People, and bring confusion upon his Enemies; the day hastens, therefore be not stiff-necked, nor harden not your hearts against the Reproofs of the Lord's Spirit, which yet hath not ceased to strive with some of you, be warn'd therefore before it be too late.

T. T.

Now it came to pass, that after the Death of KING *Charles* the Second, *James Duke of York* (his Brother) being established in the Kingdom,

by open Proclamation suspended the Prosecution of the Penal Laws, and by his Declaration gave Liberty to a great number of our Friends that were Prisoners for Conscience sake, whereby they were freed from grievous Sufferings, and tedious Imprisonments; likewise a stop was put to that Persecution, who, whilst they had Power, had no pity, but exercised great Cruelty against the Lords People, without compassion or regard to Age or Sex, haling to Prison, and spoiling the Goods of the Innocent: Oh! how Cruel were they to the Seed of *Jacob*, and how outrageous to the Remnant of *Israel*? But now the Lord hath shortned their Hands of Cruelty, and deliver'd his Lambs out of the mouth of the devourer, who thought to root out and destroy the Heritage of the Lord from off the Earth. But now (blessed be the Lord) the Bonds are broken, and the Yoke's remov'd from off the Necks of the Poor and Helpless, whose Trust in their deepest Trials, was only in the Lord, who never fail'd to preserve 'em, Patient in their Tribulation, and always gave unto his Suffering People an expected End, even Peace, Peace and Satisfaction in their Inner Man, blessed be his Holy Name for ever. And Praises, Thanksgiving and Honour be ascribed unto the Lord God Omnipotent, who Reigneth over all for evermore, *Amen.*

My Dearly Beloved Wife and Son,

MY Dear and Tender Love is to you in the Lord, and my Hearty Desire and Prayer to God is for you, that ye may be kept in Integrity before him, that to the Love of God ye may

may feel, to the refreshing your Souls ; that so every way it may be well with You. And my dear Son, mind you to keep in the fear and holy awe of the Lord God ; that so thou mayst be kept out of the Pollutions of the World, and Lusts of the Flesh ; yea, all Youthful Lusts, and Watch and be Sober, that thou mayst not give way to any Delights or Pleasures of this World, which profit not, but Adulterate the Minds of People from the Lord, and so lead down to the Chambers of Death. And this I lay upon ye, to be Loving and Obedient to thy Mother, and in no wise provoke her to any displeasure, but be tender towards her, and Honour and Reverence her in all things, for this is right and well-pleasing to the Lord. O my dear Hearts! my Love Salutes you, and blessed be the Lord, I am very well, and have hitherto had a prosperous Journey, the Presence and Power of the Lord being with me from Meeting to Meeting, blessed be his Holy Name for evermore. I am now going Southwards, and am to have a Meeting this day about Five or Six Miles off. Dear Hearts! think not long for my coming, for I am devoted to the Lord ; notwithstanding I hasten forward as much as possibly I can, that I may the sooner be with you. I should be greatly Comforted to receive a few Lines from you of your welfare ; so to the Lord I commit you, and rest.

Selby, the 6th of the 10th
Month, 1692.

Thomas Thompson.
Giz

may feel to the refreshing your soul; that to
 every way it may be well with You. And my
 dear Son, mind you to keep in the fear and know-
 awe of the Lord God; that to thou mayst be kept
 out of the pollutions of the World, and Lulls of
 the Flesh; yea, all Yembling Lulls, and Watch
 and besober, that thou mayst not give way to
 any Delights or Pleasures of this World, which
 profit not, but Adulterate the Minds of People
 from the Lord, and to lead down to the Chain-
 bers of Death. And his law, that thou be Obedient
 and Obedient to thy Mother, and in no

*To Friends of Truth in an about Kelsey, Edin-
 burg, Leithco, Kershore, Glasgow, Askin,
 Hamilton, Drumboy, or elsewhere, these—*

DEAR Friends, Brethren, and Sisters: Grace,
 Mercy and Peace from God the Father, and
 our Lord Jesus Christ be multiplied unto and a-
 mongst you. I bless the Name of the Lord God
 Omnipotent, who hath Visited and had Compas-
 sion on you, and call'd you by his Grace to be
 Inheritors of Everlasting Life, Amen. And now,
 Brethren and Sisters, every one, I beseech you,
 walk worthy of that High and Honourable Call-
 ing, whereunto you are call'd in Christ Jesus;
 and while 'tis Day, labour to make your Calling
 and Election sure, that ye may grow in Grace,
 and be fill'd with Vertue, that your Souls may
 be enrich'd with all Heavenly Blessings, and per-
 rake more and more of the Divine Love which
 Nourishes unto Life Eternal.

Friends, ye are often in my Remembrance,
 and my Soul cries mightily to the Lord for you,
 that

that ye all may be kept Faithful unto the End, that ye every one may receive a Crown of Righteousness, which the Lord hath in store, and will give to them that love and truly wait for his Appearance, and walk in Uprightness before him; oh! my dear Friends, who are truly given up to serve the Lord, and whose Hearts he hath open'd and tender'd, and in a sense of his Goodness and Mercy, hath rais'd a true love in you unto the Lord, and to one another, and also to those that travel and labour amongst you in the Lord; with you my my Friends is my Soul refreshed, and I am truly Comforted in the beholding of you in Spirit at this very time. I see you one by one, and do bless and praise the Lord on your behalf, who are faithful unto him; and my breathing and hearty Prayers unto the Lord are, that ye may continue in his Goodness, that an increase ye may witness of the Heavenly Love and Life which the Lord hath given you to feel and taste of; that so ye may continue in your first Love and Integrity of Heart, and tenderness towards the Lord, that ye may close up your days, and finish to the praise of the Holy God, and your Souls everlasting Comfort, *Amen.*

Dear Friends, be watchful every one, and keep to the witness of God in your own Particulars, that ye may be kept near unto the Lord, in true retiredness of Mind staid on him, that so ye may be establish'd in perfect Peace, in him who is the Rock of Ages, and Foundation of many Generations, on Christ Jesus, the chief Corner stone; that ye may be built on him, a Spiritual House, an Holy Habitation and peculiar People unto the Lord; and be fit Temples for the Lord God to

dwell in. Now the Temple of God must be Holy; therefore his said (observe) he that defiles the Temple of God, him shall God destroy. So watch, watch and be Sober every one, and inwardly minded, and keep to the holy Seed, that it may so remain and have place in your hearts, that ye may be kept from Sin, for it separates from God, whatever the profession be, for God is of purer eyes than to behold Iniquity. And now, dear Friends, a few things are with me to remind you of, and lay before you, as a Brother and Companion with you, who desires your Eternal well-being and prosperity in the Truth; that ye may live and grow as pleasant Plants in the Garden of God, bringing forth Fruits to his Praise, that so ye may reign with him in his Kingdom of Righteousness, and Peace for evermore, *Amen.*

First, dear Friends, all dwell low, and keep in Humility, and in an holy awe and pure fear of the living God, and mind his leadings at all times, who leads and guides into all Truth, out of the ways of the World, and the Customs and Fashions thereof, up unto him who was before the Heavens were fram'd, whose Kingdom is not of this World; (mind that all of you) and take heed of joyning with the People of this World in any thing that may hurt the tender Seed of Life in your own particulars. Give not way to that part in you, that would draw you into unnecessary Talk, or unfruitful Discourses with them; but be willing to bear the Cross of the Lord Jesus at all times, despising the Shame; that ye may be found worthy to enter into Glory with him, who is God over all. Oh! mind the
Holy

Holy Resolution of that worthy and honourable
 Servant of the Lord, of whom 'twas said, he was
 a Man after Gods own heart, saith he, *I will take
 heed to my ways, that I sin not with my tongue; I
 will keep my mouth as with a bridle, while the wicked
 is before me.* So dear Friends, be careful of the
 Glory of God; and let your words be few, for
 in the multitude of words, there wanteth not
 Sin. Therefore let no corrupt Communications pro-
 ceed from out of your mouth, but that which is good,
 to the use of Edifying, that it may minister Grace to
 the Hearers; and press after Holiness, knowing
 that a Sober and Godly Conversation conduceth
 much to the Exalting of the precious Truth,
 which ye make profession of; and bring Praise
 and Honour unto the Lord our God, whose Name
 is placed on you; my Friends, whom my Soul
 loves, and whom I desire may be found perfect
 and compleat in Christ Jesus our Head, and that
 ye may walk before him in Truth and Uprigh-
 tness of Heart, that the everlasting Recompence of
 Reward ye may receive from him, and your
 Souls may bless and praise his Holy Name, who
 is worthy for ever, and evermore.

Secondly, Mind all of you the Ancient Princi-
 ple of Truth, which drew you out of the World's
 Worships, and discover'd to you the emptiness,
 deadness and dryness of the Hireling Priests and
 Professors, who were out of the Life of Jesus;
 and no more touch, taste nor handle with them,
 nor be concern'd in any thing so as to hand forth
 to 'em of your Substance (which the Lord hath
 blessed you withal) either to the Maintenance of
 the Worldly Priests, or the Repairing of their
 Places of Worship; for this I Testifie, as I have
 seen

seen and felt from the Lord, and 'tis my Testi-
 mony for God this Day, that the same Power
 and Principle that drew out of the lifeless dead
 forms of Worship used by the Hiredling Priests,
 do likewise restrain those who keep in true Obe-
 dience to it, and mind the stirrings and motion
 of God's Power and Spirit in their hearts, from
 the payment of Tythes, or other Stipends to
 maintain or uphold a worldly Priesthood, or the
 Repairing their Places of Worship. So Friends,
 all stand clear in your Testimonies against all sorts
 of Tythes, and Steeple-House Taxes, which the
 Lord hath led his People out of; for from the
 Beginning, Truth's Testimony hath gone out
 against them as Antichristian Impositions and Op-
 pressions, and many of our Dear and Tender
 Friends have Suffer'd long and cruel Imprison-
 ments, some unto Death, for their Testimony
 against Tythes, and Steeple-House Taxes; where-
 fore all of you, take heed, lest in any thing, ye
 by giving way to the Adversary, strengthen
 the hands of the wicked in these things, or add
 to the Bonds and Affliction of your Suffering
 Friends; but be ye strong in the Name of the
 Lord, and Valiant for the Truth upon Earth:
 Be of one Mind, to glorifie God with your Bo-
 dies, and your All, that ye may witness an over-
 coming in the Power, and Dominion over all,
 that would lead into things contrary to the Truth
 which ye have receiv'd and believ'd in. So un-
 to that which is pure give up, which is one in
 all, that your Lives may be Squar'd by it in all
 things; that so you may live to the Praise and
 Glory of him that hath call'd you in Christ Jesus,
 to whom be Glory, Honour and Praise for ever.

Thirdly, Dear Friends, keep your Meetings in the fear of God, and wait diligently upon the Lord, for the arising of his Life among you, that your Souls may be Solaced in the Heavenly love of God, from day to day, and all feed on the Bread of Life which comes down from Heaven, that ye may grow in Grace, and in the knowledge of our Lord Jesus Christ; that none of you may be barren or unfruitful in this blessed day of God, wherein he is watering his Plants, and causing 'em to fructifie and grow up together in the one life of Righteousness, to bring forth Fruit meet for the Masters use. (Oh Friends! the times of refreshing are come, and the presence of the Lord our God is with us, blessed be his holy Name, he sheds abroad his love in the hearts of his People, and the waters of *Shiloh* run softly, the River is now known, which waters the whole City of our God, Glory over all be unto him alone. Feel my Friends, this unchangeable love of God, which renders the Heart, and the Visitations of it preserves the Spirit, O ye sensible ones, ye are witnesses of it, praise ye the Lord for ever, and magnifie the God of your Salvation, whose love flows forth as a River, unto you that truly wait upon him; so keep in the true nothingness, that all self may be laid low, and be of no reputation among you, but the Lord be all in all, and you by him may be enabled to resist the Enemy of your Souls, and live up to God, whose goodness sustains his People. So, Friends, meet often together, that ye may feel the renewings of Gods love, as the Ancients did in Generations by-gone, of whom a Book of Remembrance was written, and they shall be mine, saith the Lord,

in the day that I make up my Jewels. So none be careless or negligent in that Godly practice of waiting upon the Lord, that his Blessings may be multiplied upon you, and your hearts may be season'd with Grace, and prepar'd livingly to serve and worship God in the Spiritual worship, which is accepted of him; and ye may be fitted more and more to bless praise and magnifie the Lord, to whom be honour, glory and renown for ever.

Fourthly, Ye that are Parents of Children, wait ye upon the Lord for Wisdom and Counsel (in that weighty Concern) to bring up your Children in the Nurture and Fear of the Lord, and watch over 'em, that as they grow up in years, they do not accustom themselves to learn or use the Words, Habits, Customs or Fashions of the World, neither suffer 'em upon the first Day of the Week, or other vacant times to go abroad amongst the wild Boys or Girls, or the World's People to Sporting, Gaming and Pleasures, which are delightfome to the will of the Flesh, the Lusts whereof ought not to be satisfied, but the Deeds thereof mortified, for such things are contrary to the mind of God's Holy Spirit, which calls to redeem the time, and not to spend it in wantonness. So, Friends, ye that have Children, keep 'em out of such things as are contrary to the will of God, and bring 'em with you to the Meetings of the Lord's People, and present 'em before the Lord, that they may grow up a Godly Seed, from Generation to Generation, and so the blessing of the holy God will be upon you, and your Offspring also will be blessed. Remember *Hannah* the Wife of *Elkanah*, she brought her Child while he

he was yet young, and presented him before the Lord, and the Lord blessed her, and the Child also grew in favour with the Lord, and the word of the Lord was committed to him, and God honour'd him, and made him a Judge in *Israel*.

Fifthly, And ye Children obey your Parents in the Lord, for this is well-pleasing in his sight; and take heed of despising or rejecting the Admonition of your Father or Mother at any time, or slighting their Advice, for the Lord hath commanded to Honour Father and Mother; and true Honour consists in Obedience and true and lowly subjection to their Commands. So none of you give way to Stubbornness, Forwardness, Perverseness or Crossness towards your Parents, or Masters, for such things are displeasing to the Lord, and may cause him to withhold good things from you. So stand not in an overly Spirit, to disregard those whom the Lord hath set over you, for the Lord sees the heart, and by him Actions are weigh'd, and if ye reject his Counsel, he will also reject you in the day of your Calamity. So in Bowels of tender Love I Exhort and Advise you, mind the witness of God in your own Particulars, which lets you see what is evil, and testifies against it, and leads all that follow it into Holiness, Purity, Meekness, Temperance, and the pure fear of the Living God, which preserves in Sobriety and tender-heartedness towards the Lord; and this begets a reverend esteem in the hearts of young People towards their Parents or Masters, and leads into a Dutiful Obedience to their Commands in things Lawful and Honest; for this witness of God which we direct unto, is the manifestation of the Spirit, which (the Apo-
stle

file faith) is given to every Man to profit withal; and they that walk in the Spirit, do not fulfill the Lusts of the Flesh. So watch and be sober-minded, and remember your Creator in the days of your Youth, for 'tis a blessed thing to have the Lord often in your remembrance; but of the Proud and Wicked Man 'tis said, God is not in all his thoughts. So be mindful of the Lord that made you for a purpose of his own Glory, and flight not his Heavenly Visitation unto you; but be perswaded, dear Children, while ye have time, seek the Kingdom of Heaven, and do not trifle away your time in Vanity, in the Pleasures and Delights of this World, which pass away in a Moment, and the Joy thereof will soon be turn'd into sorrow, their Mirth into Mourning, their Laughter and Singing, into Heaviness, Howling, and bitter Lamentation; for said Christ Jesus, woe unto them that laugh now, for they shall mourn and weep; therefore be not followers of youthful Lusts, for they war against the Soul, and lead down to the Chambers of death. So be ye Followers of the Lord in Righteousness as dear Children, and while ye are young and tender in years, mind the Apostles Advice, let your Speech be always with Grace, season'd with Salt, that ye may not offend with your tongue; but follow after Holiness, that ye who are Children of Believing Parents, may walk in the steps or ways of your Fathers; so will the Lord have a tender regard unto you, and multiply his Blessings upon you; then shall ye that are Sons, grow up as Plants in the day of your youth, and the Daughters as Corner Stones, engraven after the Similitude of a Palace.

Finally,

Finally, dear Friends, dwell in Love one towards another, for he that dwelleth in Love, dwelleth in God, for God is Love, therefore love one another fervently, as Christ hath loved you, and laid down his Life for you, that ye might be reedem'd from your vain Conversation, and be made the righteousness of God in him. Seeing therefore the Lord hath been so kind and gracious unto you, as to call you by his Grace, and give his Life a Ransom for you, to redeem you to God by his precious Blood; let the consideration of it ingage you to love one another, not in word only, but in deed and in truth; for said Christ Jesus, hereby shall all Men know that ye are my Disciples, if ye love one another. And *John* in his Epistle General Exhorts and stirreth up the Brethren to love one another; for saith he, he that loveth his Brother abideth in the Light, and there is no occasion of stumbling in him; and further, saith he, we know that we have passed from death unto life, because we love the Brethren. Friends, where this true and unfeigned love remains in the heart, the effects of it are very precious; Love thinketh no evil, Love suffereth long, and is kind, Love hides a multitude of faults, many waters cannot quench Love, neither can the floods drown it. Christ Jesus Exhorted to Love, and said, a new Commandment I give unto you, that ye love one another, as I have loved you; that ye also love one another. The Apostle *Paul* also wrote much of Love and Charity, and in his Epistles exhorted the Believers to love one another unfeignedly; that in love they might serve one another, and provoke one another to love and good works. So, Friends,
 let

let us in our day all labour to excell in Faith, Patience, Meekness, Holiness, Temperance, and Love unfeign'd; that the precious Fruits of the Spirit may be brought forth, and abound in you, that so not any one of you may be barren or unfruitful, but all be preserv'd fresh and green, as a well water'd Garden, that your Souls may be replenish'd day by day, thro' the fresh Visitations of the Love of God, in Christ Jesus our Lord; and ye may finish to the Praise and Glory of his Grace, who is God over all, blessed for ever, *Amen.*

Much might be written on this Subject, but I trust once more to see you face to face, that we may be comforted together; for whom my Soul travails, and my Spirit breaths unto the Lord, that ye may be preserv'd in faithfulness unto the End, that the Works of the Lord may prosper in you; and the Salutation of my Love is unto you all, that are Upright in Heart to the Lord, as if Nam'd one by one. And the God of Power Bless Preserve and Keep you in the Unchangeable Life of Righteousness: And to him who Lives and Abides for Ever, the Lord God Almighty, be Praises, Honour, Glory and Renown, now and for Ever, for he over all is worthy; for his Mercy endures for ever, *Amen.*

So I remain your Friend and Brother in the Truth,
Thomas Thompson.

Skipsey in Holderness, in the
Eastern part of Yorkshire,
the 4th of the 8th, Month,
1693.

Let this be Read in the Fear of the Lord in your Meetings, and in your Families, as ye have freedom.

Dear

Dear and Loving Wife, Son and Daughter,

Mine endeared Love is to you, and my desire and breathing to the Lord is, that his Blessing and Mercy may be with you, and that in Health, Peace and Felicity, every way ye may be kept and preserv'd, to the honour of the Lord our God, and comfort of your Immortal Souls; that the Lord may be Honour'd, who hath call'd us by his Grace; O that we may for ever walk worthy of that High and Holy Calling wherewith the Lord hath call'd us! that in lowliness of mind and humility we may be preserv'd to walk before our God in righteousness and uprightness of heart all our days; then will be open to us the well spring of Life, and shoure down upon us the early and the latter rain, to the refreshing of our Souls, and preserving of our Spirits in the sweet sense of his Love; to whom be Glory and Praise over all for ever, Amen. And now in Bowels of true Love towards you, I must take my leave of you, committing you to the Lord, and the word of his Grace, who is able to save and defend you and me, and all that keep in uprightness to him, out of the Snares of the Enemy; even so preserve us unto the end, O Lord God Almighty, Amen.

Yours in much Tenderneſs and Bowedneſs of Spirit,
my unfeign'd Love is to you, ye are often in my remembrance; the God of Peace be with you: My dear Love to Friends every where.

London, the 7th of the
1st Month, 1696.

Tho. Thompson.

To Friends of Truth in or about Healey in Swaldale,
these, to be Read in the Fear of the Lord.

MY dear Friends, and well-beloved in the Lord, who are call'd to be Saints and Children of the most High God, Grace and Peace be multiplied unto you, thro' Christ Jesus our Lord, Amen.

H

And

And now, dear Friends, the Salutation of my Life in the love of God reaches you, truly desiring your Growth and Prosperity in the Truth, that in it ye may every one witness freedom from Sin and Transgression, which imbondages the Soul, and veils from God, and darkens the Understanding, so as the will of God is not perfectly known; if known, not done, nor his Commandments kept, nor his Statutes observ'd; and such, where ever they are, cannot be said to be Friends of God, tho' they may retain a Profession of him; for ye are my Friends, saith Christ, if ye do whatsoever I command you. So, dear Friends, as ye are called to be Children of one Father, and the Lord hath loved you, and been gracious, tender and merciful towards you; so love ye one another, and be tenderly affection'd one towards another, knowing this, that whosoever dwelleth in God, they dwell in love, for God is love. So let the love of God abound in you, then will ye seek the honour of his Name, who hath been good unto you; let the goodness of God constrain you to walk worthy of his Mercies, that ye may all know a being wean'd from the World, where the strife and contention are, and all animosities, heart-burnings, and evil surmizings which are out of the Truth, which the Lord hath made known unto you, that ye should walk as dear Children, seeking the good of one another, and the honour of him that hath called you. So Friends, I beseech you in the Bowels of Love, take the Advice of Holy *Abraham*, the Friend of God, who said to *Lot*, let there be no strife between me and thee, and between my Herd men, and thy Herd men, for we be Brethren; and also

Joseph

Joseph to his Brethren, see (said he) that ye fall not out by the way, now ye are call'd out of the World's Spirit, and to Travel *Ston-*wards; so being in your Journey towards a City whose Builder and Maker is God, do not ye fall out by the way, about trifles and transitory things of this World; remember *Joseph* forgave his Brethren, that had greatly trespass'd against him; let the same mind be in you, for this is according to the Doctrine of Christ Jesus; if thy Brother Trespass against thee, forgive him; and when he was ask'd the Question, how often 'till seven times, he answer'd, I do not say 'till seven times, but 'till seventy times seven. And the Apostle *Paul*, in his first Epistle to the *Corinthians* said, he could not speak to them as Spiritual, but as unto Carnal; for, said he, ye are yet Carnal; for, whereas there are among you envying, strife and divisions, are ye not Carnal, and walk as Men? Consider these things, my Brethren and Sisters every one, for 'tis of weight unto you; for ye must all certainly appear before the Lord, and receive a Reward according to your doings. So, dear Brethren, receive my Advice I beseech you, for the Lord's sake; rather take wrong, than continue in strife one with another, 'tis the Counsel of God unto you, and therefore all keep to the Principle of God, that in obedience to his holy Will ye may be preserv'd, that self may be of no reputation in you, but the Lord alone may be exalted; then will ye shun every appearance of Evil, and follow those things that make for Peace; so the Blessings and Peace of God will be with you, and rest upon you, which surely is of more value than the Riches or Treasures of this World. My

Friends, since I saw your faces, my Soul hath been and is concern'd, and my cry is unto the Lord on your behalf, that ye may be preserv'd in the unity of the Spirit of Truth, and in the Bond of Peace; that nothing of Cain's, Esau's, or Ishmael's Nature may have place in any of you; for when there are Heats, Envy, Heart-burnings or Evil Surmizings remaining in the Hearts of any one of you against another, it eats as a Canker. So, dear Hearts, let your Love flow unfeignedly one towards another: Remember that wholsom Exhortation; Love not in word only, but in Deed, and in Truth; and again, Love one another fervently; and he that loveth his Brother, abideth in the Light, and there is none occasion of stumbling in him: But he that hateth his Brother, is in Darkness, and walketh in Darkness, and knoweth not whither he goeth, because that Darkness hath blinded his Eyes. So dear Hearts, keep in the love of God, and then ye will truly love one another, and all Strife and Contention will come to an end, and ye will follow Peace with all Men, and seek the welfare of one another: for 'tis a certain Truth, every one that loveth him that begat, loveth him also that is begotten of him.

So having clear'd my Conscience, and cal'd my Spirit of what was as a weight upon me, I do leave you to the Lord, and recommend you to the word of his Power, who is able to keep and preserve unto the end all that trust in him; and the God of Life fill your Hearts with his Heavenly Love, that ye may be Season'd with his Blessed and Holy Spirit, that ye may truly discern the things that differ, and may chuse the Good,

Good, and refuse the Evil; and the Blessing of the Holy God rest upon you all, and be multiplied unto you, that ye may live to the praise and glory of his Holy Name, who hath called you, who over all is worthy of glory and honour, the Lord God Omnipotent, blessed for ever, and for evermore, *Amen.*

So in tender Love to you all my dear Friends,
I remain your Friend, and Brother in the Truth,

Tho. Thompson,

Skipsea in Holderness, in the East
parts of Yorkshire, the 26th of
the 10th Month, 1697.

J. HAMILTON.

O my dear Friend, and well-beloved in the Lord!

IN the tender Love of God, which distance of Place cannot infringe, nor length of Time wear out, do I dearly Salute ye; often remembring ye in my Breathings and Supplications to the Lord; and truly I am comforted in the remembrance of ye; for methinks I feel (tho' far separated outwardly) an increase of that Heavenly Love and Life which I did behold and feel in thee when I was present in thy Father's House; so hoping and believing thou growest in the Truth, my Soul rejoyces, and I do bless the Lord on thy behalf, who hath loved and preserved thee out of the evil of the World in thy Youth, and tender Years. And now, dear heart, still keep near the Lord, the mighty *Je- hovah*, in whom is everlasting strength, for in him is our help, and we have yet need of it, for we have an unwearyed Adversary, who continually watches an opportunity to assault the City of God; which City (thro' Grace) thou art a Member of; the New and Heavenly *Jerusalem*, where there is no need of the Light, of the Sun, Moon, or Candle, for the Lord our God is the Light thereof, whose Glory shines in his Tabernacle: O! his Love I feel, which flows forth to thee; stand open to the Lord, dear Child, that he may fill thee with the aboundings of it; and keep watchful, dear heart, and wait diligently upon the Lord,

that

that thou may'st feel thy strength renew'd day by day; for this know, the more thou desirest to walk in Faithfulness to God, the more will the Enemy labour to draw thy mind from the Lord; and the more thou desirest the Exaltation and Prosperity of the blessed Truth, the stronger will his Temptation be to stop thee in thy way *Sion*-ward; and the more tender thou art of the glory of God, and the honour of his Name, the more fierce will the assaults of the Enemy be upon thee; who, if he cannot prevail to draw thee into disobedience to the Lord, will come upon thee in another manner, to buffet thee, and shoot at thee his fiery Darts to wound thy Soul, by seeking to bring thee into Doubts and Fears because of thy weakness; presenting many Hardships and Difficulties which thou hast to pass thorow, thereby to draw thee into unbelief. But, my dear Friend, give not way to him, look not down, keep in the Faith, and look unto the Lord, in whom is everlasting strength; and he will cast out the Enemy from before the Throne of his Power, that he shall no more accuse the Saints of the most High; but shall be chain'd down in the bottomless-Pit. This the Lord will do for his Elect's sake; therefore rejoyce, dear Lamb, and be glad in the Lord, for he hath visited and call'd ye by his Grace, to make thee a chosen Vessel for the Praise and Glory of his Holy Name; yea, 'tis Seal'd to me I do believe, and therefore I speak it, if you mind the Counsel of the Lord, and keep under the Conduct of his Holy Spirit, he will Crown thee with Dominion and Honour, he will make thee a Mother (indeed) in *Israel*; Renown'd in the Tribes, and Famous in the Congregation of the People of the Lord; an Honourable Woman, as they that follow Jesus; 'tis they indeed that follow him, that are truly Honourable. So mind the Counsel of God, to keep therein, in true Humility, and lowliness of Mind, and contrition of Heart before the Lord, so will he teach thee of his ways, that thou mayest walk in his Paths, and desire Spiritual Gifts, but rather that thou may'st Prophesie; and put not thy Candle under a Bushel, nor under a Bed, but set it on a Candlestick, that it may give Light to all in the House. So to the Lord do I recommend thee, and leave thee to the word of his Power, desiring that thou may'st grow in the Truth, and fruits of Holiness may abound in thee; so shall thy joy and peace flow as a River, and the blessing of the everlasting Hills be upon thee, and Heaven's glory overshadow thee, saith my Soul. So, dear heart, farewell, farewell, dwell in the Love of our God. My Love is with thee, and I rest thy Friend in the Truth.

Thomas Thompson.

Unto God's fear thy Mind incline,
Whether thou be old or young,
And then in Beauty thou shalt shine,
The Days thou hast to run.

In Wisdom thou shalt be kept then,
In Soberness to live and walk,
And with thy Tongue wilt not offend,
In foolish, vain or idle talk.

And as thou mindst this wisdom pure,
The Light in thee will spring,
To lead thee out of Paths obscure,
And to the way of Life thee bring.

Which having found, be diligent
Its Teachings to obey:
With all thy heart, and full intent,
To follow in the way,

Of Self-denial and the Cross,
Which to the ground is laid,
Even in the heart, so full of dross,
Which a fair show perhaps hath
(made.

Professing Faith of God and Christ,
And Righteousness imputed,
And yet in vanity delights,
And walks in Paths polluted.

In which Men naturally are plung'd,
Being degenerated:
And from the happy state quite turn'd
In which they were created.

And so thorow disobedience,
To God's good will and pleasure,
They come to woe and heaviness,
Instead of Heavenly Treasure,

So thus Men lie in Misery,
In Sorrow, Grief and Woe,
Without Help or Recovery,
By ought that they can doe.

But God in Love unto Mankind,
A way streight did prepare,
Wherein Men may Salvation find,
And come again to have a share

Of perfect Peace and Happines,
Which fadeth not away,
But in God's Love they may possess
Both rest and joy from day to day.

But not in any thing of Self,
This Peace can be obtain'd;
But in the Seed o' th' Covenant,
The Life of God's attain'd;

Which Seed to Christ the Lord,
The Saviour of Mankind,
Who came into the World,
From Sin to turn the Mind,

Of People great and small,
Which unto him give ear,
And do obey his Call,
Which inwardly they'll hear.

As their Minds turn'd inward,
His Light to hearken to,
It checks the forward part,
That into Sin would go.

So this my Counsel is to ye,
Whether ye be High or Low,
Unto the Light of Christ give heed,
Which doth the Sin and Evil show.

As Lying, Swearing, and the like,
Which many are addicted to;
And also Covetousness, and Pride,
With Rashness, Envy, wrath also.

And eke for every other Sin,
The Light it doth reprove;
And doth not cease to check for Sin,
Such as the works of darkness love.

And blessed shall even all they be,
Which do at it's reproof return:
For in the same they'll come to see
They shall rejoyce when others
(mourn.

Who do continue in their Sin,
Hating to be reprov'd,
And in effect to say within,
Tush we shall not be moved.

And so rest in Security,
In Ease and Carelessness,
Unmindful a Day of Misery,
And of God's wrath so fierce,

Do suddenly them overtake,
Amidst their Joy and Pleasure;
Which they refused to forsake,
While they had time and leisure.

And ye shall be for ever blest,
And come into a Land of Rest;
Where none shall you annoy,
But with perfect joy,

Ye will sing to the Lord,
Praise with one accord.
So let us Glory Sing,
Unto our Lord and King,
Both now, and eke alway;
Because he doth,
His Love shew forth,
To us his Worms, both Night
[and Day.

Let my desire for all mankind
Is, that they may Salvation find:
And to the Lord in time return,
Before his Indignation burn.
Them to destroy in Jealousie,
And eke condemn in misery.
And now ye Saints be glad,
Tho' Troubles ye have had,

And Trials manifold,
Yet in your God be strong & bold:
For why? your God will set you free
From Thralldom and Captivity.

Written in York-Castle.

Thomas Thompson



FINIS.